

The Japan Christian Quarterly

Sponsored by the Fellowship of Christian Missionaries.

FLOYD SHACKLOCK, *Editor* DEAN LEEPER, *Assistant Editor*

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Our Contributors

Dr. Emil Brunner, of Zurich, Switzerland, visited and lectured in Japan two years ago, and in his own words, "left part of his heart in Japan."

Rev. James Cogswell is in his first term, sent by the Presbyterian Church in the U. S., to Zentsuji on the island of Shikoku.

Miss Teruko Komyo teaches at the Tokyo Woman's Christian College, and recently attended the world conference of the Y. W. C. A. held in Lebanon.

Mr. Tsunegoro Nara is national student secretary of the Y. M. C. A.

Professor Mikio Sumiya of the department of economics of the University of Tokyo was a participant in the conference of university professors promoted by the World's Student Christian Federation.

Mrs. Hanako Muraoka is the translator of many English books for girls, and the author of many Japanese books, as well as lecturer and radio speaker. Mrs. William C. Kerr assisted in getting Mrs. Muraoka's article on paper.

Dr. Charles Iglehart is professor at the Union Theological Seminary and Aoyama Gakuin, Tokyo.

Rev. Frank Carey, of Nagano, was chairman of the conference of first term missionaries held in Nojiri last summer.

Rev. Ian G. MacLeod is also one of the post-war missionaries, working in Otaru in Hokkaido.

Prof. Hiyane, of our Editorial Board, continues his valuable series of articles on religions in Japan.

Rev. Gordon Dalbeck has compiled the news items while Mr. Dean Leeper has been absent at a conference in Indonesia.

The Editorial Board

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Editorial

One topic that was mentioned in the various missionary conferences of last summer is the need for greater unity of spirit between the many Christian missionaries in Japan. When we asked Dr. Emil Brunner to write an article he put his finger upon this sore spot of missionary fellowship. (*Christ Divided?*) Most of our readers will agree with him that the Christian faith carries imperative implications for fellowship with those who bear the name of Christian.

Yet the sober fact must be faced that some earnest Christians claim the right or the necessity to judge another's faith before they will extend a hand of Christian fellowship. Fellowship is possible for them only if they find agreement on certain important theological views, as it is not possible with all those who claim the name of Christian. They have exaggerated the obvious point that fellowship is impossible without a common basis. The question arises, however, which is more basic: the joy that through Christ we are redeemed and know God the Father, or the phrases and modes that men use to describe that experience.

There is a place for unyielding conviction. "We speak that we do know." We know that the Holy Spirit has spoken to us. But there is also a place for humility, for we can not insist that the Holy Spirit has spoken to no one else. We must recognize the integrity of another's faith if he confesses Christ. Hence Christian fellowship is not only possible, it is a command... "that ye love the brethren," even though all may not agree on every point of church government, mode of worship, or theological interpretation.

Our dilemma comes at the point of applying Dr. Brunner's searching words. Believing that fellowship does not demand uniformity of interpretation, how can we move toward unity of the spirit with those who believe differently? In what can our differences be dissolved? Some practical steps in acquaintance and fellowship are suggested by James Cogswell. (*Toward Closer Co-operation*

(among Missionaries) He is right in saying that progress toward unity must come at the local, grass-roots level. It must begin in areas of experience rather than through arguments.

This issue of the *Quarterly* continues the survey of the current scene in Japan. The discussion, in an earlier number, of Professor Sumiya's book on *The Formation of Modern Japan and Christianity* was so appreciated by our readers that we welcome his analysis of the post-war *Climate of Thought in Japan*. His contribution is succinct and condensed, partly because it was prepared as an outline for use in the discussions of the conference of Christian professors in Indonesia, and partly because he organizes his material with great care.

Closely related to it are the articles on the college student and his ever changing interests and moods. We are grateful for Miss Komyo's diagnosis of the attraction of communism for many students, *Japanese Students Facing the Ideological Conflict of Asia*, even while we are disturbed by the trend of the times. Mr. Nara also has his finger on the pulse of the campus, and his study of students bears careful study. (*Religious Life of University Students*)

It is impossible to avoid a comparison of this post-war period and the years when Japan was first opened to missionaries after the centuries of isolation. The major successes of the missionaries in the 1870's were among the eager students who came to their doors. Some of the early converts quickly became leaders of the church. Others rose to positions of responsibility in government, education, business and public life. The mission schools claimed the most promising youth. The church was predominantly youthful.

Again in these days, the churches are filled with young people. They look to the church for guidance in the new patterns of living which Mrs. Muraoka describes. (*Homes and Christian Churches in relation to Democracy*) Will they become the future leaders of the church, and Christian laymen in public life? Or will they be engulfed in the contrary tides which beat upon them incessantly? It is a sobering thought that today's students are the leaders of Japan tomorrow, and that a student generation lost to the Christian church will carry its effect to the long years ahead.

However, mission strategy is focused not only on individual leaders for tomorrow, but also on the establishing of churches today, as centers of living influence. Professor Hiyane describes some of the changes which affect all religions since the war, and which aid the Christian church through the growth of freedom of conscience and worship. (*Post-war Reforms in Religions*) Ian MacLeod reviews a few of the aggressive campaigns of evangelism in which missionaries or foreign leaders take the initiative. (*Spearheads of*

Evangelism) It is encouraging to note that evangelism is coming into a stronger emphasis in the churches.

Since a large and growing number of our readers are missionaries who came to Japan since the war, it is fitting to turn to some of their particular problems and interests. Frank Carey discusses one of the most difficult adjustments which have to be made, *The Young Missionary Finding His Niche*. A missionary in his first term will very likely feel that under a Christian strategy of Japanese leadership, he should look to the authorities of the Japanese church for guidance in finding his place of greatest usefulness. Perhaps logically he is right, but in the present situation he would be well advised to follow Mr. Carey's example and bestir himself. For many reasons, the Japanese leaders have hesitated to take strong and positive action in this area even in normal times, much as the missionary might wish it. And in the pressure of these days, it must be recognized that the leaders of the church are already overburdened. Practically it seems to rest upon the missionary group, and in no small measure upon the first-terminer himself. To say this in no way lessens the responsibility for finding a course of action acceptable to the Japanese church. We must view with great sympathy the difficulties which this article discusses.

Meditation

EMIL BRUNNER

Christ divided?

It is the mystery of the ecclesia in the New Testament, that it is at the same time both fellowship with Christ and fellowship with men. He who is in Christ by faith is at the same time a member of Christ's body through love. Christ's body is the fellowship of men, effected by Jesus Christ, the Son of God, who unites them all with God. Therefore the Christian faith never leads to any form of individualism or to a lonely way. If we have fellowship with Christ, we have it at the same time with those who believe in Jesus Christ, too.

Two years ago, when I got to know the Japanese nation and the Japanese church, and because of my direct contact with them began to love them, I soon realized that fellowship was the weak point in Japanese Christianity. But Christianity is so closely knitted with fellowship, that it can be said: where there is no fellowship there is no Christian faith. This is an unconditional demand. No exception can be permitted. Any other interpretation is impossible. As God's love is the true content of his revelation in Jesus Christ, so fellowship—as idea and as actual fact—is an integrating part of Christianity. Christian individualism is like a piece of wood made of iron, like a living man who is dead, like light which does not shine, and like heat which does not warm; it is nonsense, and a contradiction in itself.

It is therefore a dreadful thing, that there is so little fellowship in the Christian churches. That is an important reason why there is so often little progress on the mission field. When the people see that there is no fellowship amongst the Christians, the gospel of God's love loses its appeal. People are attracted by Christianity when they realize what has been put into the words, "Look, how they love one another!" "By this shall all men know that ye are my disciples, if ye have love one to another." It is the fellowship which makes visible the contact with Christ. The contact which a man has with Jesus Christ or with God is not outwardly visible. The life with the Lord "is hid". But some part of it is revealed and cannot remain hidden: that is the

love, the fellowship, with the brethren. If this fellowship is wanting, the world necessarily draws the conclusion that the Christian faith is irrelevant. If the gospel is preached by men who have no fellowship, it has no power.

The division of the Christian church into many denominations is therefore a dreadful evil. It is a grave sin and a mighty factor hampering the propagation of the gospel. With tears in my eyes, I would like to ask all who preach the gospel in a non-Christian country like Japan, "Brethren, how can you preach the gospel of reconciliation by Jesus Christ, if you are not reconciled and united with one another? How can you believe that in such a way you would make progress in your service to the Lord? I earnestly beseech you: before you stand up and preach the Good News to the world, get together and pray until you become united in faith in the one Lord Jesus Christ. Your separations are sin, not an easy, inevitable, pardonable sin, but the main sin, the impossible sin, which spoils your service for Christ and makes it ineffective."

When two years ago I had the privilege of talking to more than 1200 pastors and laymen of the Church of Christ in Japan, I used words like these. But today I would urge still more passionately, really "with many tears". The non-Christians receive a very bad impression if the gospel of Jesus Christ is presented by Christians who all belong to different "churches". Which of them is Christ's Body, of which you preach? To which of these 20 or more different sects shall we turn, as each one claims to be the right church? How confusing it must be, if the different denominations compete with one another and try to convert non-Christians to their particular sect! The Good News of fellowship in Christ is not convincing if each of these sects claims to represent this Christ, the Lord crucified and risen from the dead, but separates from the others, propagates its own "church", and speaks evil of the others. Separation on the mission field is as bad and fatal as separation on the battle field. Divided forces cannot conquer the enemy. Divided churches cannot win a nation for the Lord. All arguments in favor of separation fall before this one: Christ cannot be divided. He who is in Christ belongs to any other man who also is in Christ. For Christ does not permit himself to be dismembered.

It is ridiculous to listen to all the arguments which each of these sects produces to explain why it cannot co-operate with the others in united action. It is both ridiculous and tragic. It is ridiculous, for all these arguments are nothing compared with the one: Christ cannot be dismembered. Whoever belongs to Christ belongs to the others, who also belong to Christ.

I don't say that this unity must necessarily be an organic unity. There might be reasons for special grouping. But this unity must at least be a

co-operative unity, a united action. We need the united action especially at the front line. Christ's armies may—according to the word of a great strategist—"march separately," but they must "fight unitedly". When you march separately, be separated in your special denominational matters. But when you stand in front of those to whom you wish to bring the Good News about Jesus Christ, then you must "fight unitedly". There is no other way. When you preach the gospel of Christ to the non-Christians, you have to forget your special denominational interests. Only one thought may have control of you: We are united in the will to win these people and this nation for Christ, and to let them take part in Christ and in the salvation which He has wrought for all mankind. Christ, the gift of God, must be undivided, or else it is not the Christ whom God has given. A dismembered Christ is a Christ who is killed. He is not the living Christ, but a dismembered corpse.

Therefore, my dear Christian friends in Japan, whom I remember daily in my prayers and whom I truly love,—I have left a part of my heart behind me in Japan, God knows that I don't lie—I earnestly beseech you to let no separations be amongst you any longer! Get together in Jesus' name and present to the Japanese nation the picture of a united front, of a Christian family, in which there is no room for any feud. Don't air the matters which still separate you, before those to whom you want to bring the great message of eternal life in Christ. Postpone the discussion of these small matters of disagreement until you are again in your own circles. There, too, don't give these matters more importance than they deserve. After all, they are only small matters compared with the one important matter: Christ. He is the power which unites you. He is the salvation of the world. You are to serve Him. You wish to spread His salvation, after you have received it yourselves.

Therefore, the matters which separate cannot be of great importance. They owe their existence to our imperfect human understanding of Christ. Christ is inconceivably greater and more important than our denominational, sectarian differences. Don't block the way to Christ for the Japanese nation by emphasizing these small separating matters! Repent, all together, that you have been separated so long. Repent and surrender to Christ these matters of separation and ask Him to make you perfectly one, or to make you look on the dividing things as something so small and of such little importance, that they may not prevent you from united missionary action. Don't forget that separated evangelization, where each group acts for itself, is a crime against Christ. For it dismembers Christ, which means that it kills Him. You must not put this guilt on yourself. Therefore, onward to united action!

Toward Closer Co-operation Among Missionaries

JAMES COGSWELL

This article is written because of the conviction that closer co-operation among missionaries in Japan is one of the major problems facing the advance of Christ's kingdom in this land. One more exhortation on the subject, even though it is based only on a first-terminer's experience, may serve to arouse greater concern about the matter and move us to seek its solution.

In present-day Japan, though there is one church which claims to be the national church, only about one third of the missionaries in Japan are officially connected with that church. Furthermore, comity agreements which were in effect before the war are no longer valid. The various mission groups are working where they please, often in disregard of whatever other Christian work may be carried on in the locality where they are.

True, this situation can be explained largely on the basis of post-war conditions. When the national church ceased to be an enforced union, and there began the gradual breaking away of various denominational groups, it was futile to try to return to the former comity agreement, since the previous boundaries were no longer valid. The mission groups which do not work with the national church by and large have returned to their former fields of work, but have felt no hesitation about expanding their work into territory which was formerly not in their assigned area. To add to the complexity of the situation, there have been many new groups which have entered Japan since the war—some of the faith mission type, others coming to Japan from China and Korea; since Christian work in those lands has been made very difficult if not impossible.

The great increase in the over-all Christian missionary forces in Japan is something in which we all rejoice. Certainly in a land of 80 million people, 1,000 missionaries should not feel that they are crowding one another! With the unprecedented opportunity that there is today for the preaching of the

gospel the present missionary force is only a fraction of what is really necessary.

But mingled with this thankfulness for the remarkable increase in the number of missionaries in Japan is a sense of regret that the spirit of fellowship and co-operation between the various mission groups is no stronger than it is. Not only is there a lack of co-ordination between the work of the various groups, but there is all too often a feeling of actual antagonism. This feeling is expressed and heightened by the trend toward the division of all missionaries into two camps—the Fellowship of Christian Missionaries, composed mainly of the older mission groups, and the Evangelical Missions Association of Japan, composed mainly of the new mission groups. At the time of their annual summer meetings, the former meets at Nojiri and the latter at Karuizawa. The chasm that exists between these two groups epitomizes the situation that exists in present-day Japan so far as co-operation among missionaries is concerned.

Of course, with Paul, we may rejoice "that in every way,...Christ is proclaimed." (Phil. 1:18). But this is no basis for excusing the lack of co-operation among Christian missionaries and the consequent ill effects upon the work of Christ. Certain clear-cut Biblical principles should guide, yes, impel, us to seek ways of closer co-operation with one another: (1) We are all part of the one body of Christ (Rom. 12:5; I Cor. 10:17; Gal. 3:28). (2) We have a common task (Mt. 28:19—20; Lk. 24:47—48; Acts 1:8). (3) The enemies with whom we must contend are not our fellow Christian workers but the powers of evil at work in the world and in the hearts of men. (Acts 26:18; II Cor. 4:3—4; Eph. 6:12). (4) Our unity of spirit serves as one of the strongest witnesses to the world about us of the integrity of our faith. (John 17:21)

What, then, may be done toward closer co-operation among missionaries in Japan? Let us begin by recognizing that there is no easy answer. Neither co-operation in one national church nor even an over-all comity agreement offers an immediate solution to the present situation. With regard to the former, the feeling that exists both pro and con with regard to the national church makes an organizational unity of all missionaries within that church quite out of the question. As for an over-all comity agreement, though this is a goal toward which steps may be taken, it is not an immediate possibility because of the wide extent to which the work of the various mission groups has already overlapped.

Prior to the accomplishment of the above objectives, there must first be a

real desire for and effort toward closer unity of spirit among the missionaries. The primary and indispensable step toward this end must be a sincere and prayerful re-examination on the part of each mission group of its particular place in the over-all work for Christ in Japan. The newer mission groups should recognize the fact that it has been through the long difficult years of work on the part of the older groups that Christianity has gained its present foothold in this land. The older groups should also be willing to recognize that the newer groups have entered the work with an evangelistic fervor which is vitally necessary in the present day situation. While each group feels that it has some unique contribution to make to the advance of the whole work, it should be willing to recognize that without the contributions made by other Christian groups the development would be lop-sided. In the total Christian work, there is need for each of the emphases which each particular group has to contribute: personal Christian life, evangelism, doctrinal integrity, application to present-day problems. Truly none of us is sufficient unto himself to accomplish the tremendous task before us. We need each other.

Only on the basis of this sense of interdependence can closer co-operation be attained. If there is this sense of interdependence, then steps toward closer co-operation will soon be forthcoming. Because of the complexity of the missionary situation nationally, such co-operation should begin at the grass-roots. The missionaries of a particular *ken* or city (along with national ministers and other Christian workers) might meet together regularly to unite in prayer for their common task of evangelizing the particular area in which they are working. (I am sure that this is being done already in many places; would that it might characterize the work throughout all Japan!) Out of such meetings as these, there may grow local or prefectural-wide comity agreements. Plans also may be made for wider and more thorough evangelization of the area, with each group taking the responsibility for particular localities. Such local groups of missionaries may join in concerted evangelistic campaigns from time to time, sharing the responsibilities for preparation and joining together in following through to make sure that every new Christian finds himself a church home. (Again, I am sure that this has been done in many places.) What a blessing it would be, for example, to see a united Christian youth movement take form in various localities of Japan, giving Christian youth a sense of oneness and harnessing the power that there is in these young consecrated lives to claim Japan's youth for Christ!

But there are certain respects in which there must be wider co-operation than the mere local group. In such matters as institutional and publication

work, there is need of closer acquaintance with the work being done throughout Japan by all Christian groups. The problem of overlapping and competition between various Christian schools, for example, is one which deserves careful study. When so much financial support is required to maintain such an institution, certainly it is foolish to have many schools of different groups concentrated within one area. Along the line of publications, it is good to see a movement toward co-ordination of effort through the Christian Literature Commission. But there is still further need for each group to become acquainted with what other groups are doing, and to bend their efforts in publications toward that which will not duplicate but will add to the supply of good Christian literature available in Japan.

In the above-mentioned matters, as well as in many other ways, the National Christian Council certainly should be one place where the various mission groups are all represented, and through which the work of the many individual groups may be correlated and advanced.

One final suggestion --why can't all mission groups agree on certain common goals for the work of Christ in Japan? If we could but agree that we shall work together not to the glory of any one group but to the glory of Christ himself for the addition of so many new Christians during the coming year, for the obtaining of so many full-time Christian workers, for the establishment of so many churches--would it not bind us together, make us much more considerate of each other, and move us to encourage and promote the work of our fellow Christian missionaries?

What has been said may sound as though the writer feels that the entire responsibility for the future of Christianity in Japan rests upon the missionary group. This is not the case at all. Certainly the work of the missionary represents but a small fraction of the total work for Christ which is being done in Japan. But I think it is no exaggeration to say that the lack of co-operation between missionary groups is largely responsible for the factious character of the Japanese church today; and furthermore, that any marked advance in the spirit of fellowship and co-operation between missionaries will soon show marked results in the spirit of oneness in Christ among the Christian people of Japan.

The spiritual state of present-day Japan is accurately described in the words of Matthew Arnold: "Wandering between two worlds, one dead, the other powerless to be born." Who will have the power to bring forth the new Japan? Many forces are striving toward this objective. Christianity is only one of them. The degree of Christianity's success depends upon the

degree to which we exert real spiritual power. Of course, it is not truly our power, but the power of God's Spirit that can capture this nation for Christ. But is not the power of God's Spirit more likely to be with us if, instead of variance and strife, there be between us the love, joy, and peace which are essential characteristics of the gospel we preach? At such a critical period in the history of this nation when "there is so little time and so much to do", we contend with one another at the risk of having the efforts of us all overcome by our common enemy. On the other hand, if we stand together united in Christ, our Lord may deign to use us to make this land his own, in greater ways than any of us have imagined.

The Members of Churches

In a survey of forty representative churches of the Church of Christ, it was found that 51% of the members are under 30 years of age, and 52% have been baptised Christians for five years or less. Hence the church in Japan is a young church, with newly baptised members. This is significant in many ways: the pastor's time must be given to the training of his members, experienced lay leaders are few, the membership is often transient, and the members have not reached full earning power financially.

Active members

Age	Percentage
1—10	2.8%
11—25	35.7%
26—30	12.5%
31—40	17.2%
41—60	23.7%
over 61	8.1%

Years since baptism

1 year	20. %	6—10 years	6.7%
2 years	12.7%	11—15 years	8.6%
3 years	11.7%	16—20 years	8.4%
4 years	5.5%	21—30 years	11.4%
5 years	2.1%	31—40 years	6.6%
		over 41 years	6.3%

Japanese Students Facing the Ideological Conflict of Asia

TERUKO KOMYO

The house we had lived in for centuries was so fatally damaged at the end of the war that it almost crumbled to the ground, with its pillars of family and state which had so firmly supported the whole structure through the ages. We are faced with the great task of building a new house for ourselves, and that in the midst of a raging storm which shows no sign of clearing up in any foreseeable future. Nearly every idea and tradition that had been cherished and in which the thinking and the sentiment of the people had been rooted was discredited, including the family and the state which had determined all ethical values and human relationships on the one hand, and on the other had cemented the people into a nation.

In the eyes of students, there is nothing firmly established now in Japan. Everything is in an unsettled confusion. The new Japan is in every sense in the making. Such is the historical and cultural background against which Japanese students live their lives and think their thoughts. The historical circumstances are such that they feel they must have a part in the shaping of the new Japan. Being greatly concerned over the future of their country and of themselves, they are sensitive to the political issues of the day and to the question of international relations.

Students often find it difficult to concentrate on purely academic pursuits. Their political concern is too great to leave the task of shaping the future of their country to the older generations. They have not forgotten where the older generations have led them and their country. Deep in the bottom of their hearts lies a distrust of the older generations, who are identified with conservatism, traditionalism, authoritarianism and imperialism. Disappointed with the traditional ideology, they believe in the new ideals of democracy without reservation. The only hope for them and their country seems to lie in making a new nation of themselves according to the principles of this new

ideology. Consequently they become impatient to put democracy into practice, though having had little experience in democratic living, and having only an intellectual understanding of the new ideology, they have little that they can bring to bear upon their task. Students are theorists and idealists at any time and anywhere, but it is particularly true of the Japanese students today.

Of the political concerns of Japanese students, the greatest is the matter of national independence. Due to the strategic position of the country—political as well as physical—national independence in the true sense is not a goal easily reached. They feel they must guard against nominal independence which will make their country a mere puppet state under the patronage of a great power, be it the U. S. A. or the U. S. S. R.

The majority of students had a sense of trust toward the U. S. in the early stages of the occupation. The U. S. seemed then to stand for democratic ideals in all sincerity. As time went on, however, greater acquaintance with the U. S. has brought disillusionment. Moreover, American occupation policy has been so inconsistent, even granting that the world situation has changed. The U. S. which did everything to denounce Japanese militarism has grown increasingly militaristic herself, to such an extent that it now encourages, to put it mildly, Japan to rearm. As far as her foreign policy or occupation policy is concerned, it is not too much to say that Japanese students have lost confidence in the U. S. almost completely.

The Soviet Russia is against Japanese rearmament whatever the reason may be. That speaks favorably for her, and appeals much to Japanese students who happen to be against militarism. The Soviet Russia has a few more advantages over the U. S. In the first place there is hardly anyone who has seen the actual condition of life in Russia. Students' knowledge about it is all second-hand knowledge, while so many of the Japanese have been to the U. S. and seen American life first hand, with all its glories and vices and inconsistencies. Socialism, for which Russia stands, is a newer idea and adventure, while capitalism, with which the U. S. is most closely associated, is considered a thing of the past. It is identified with what is conservative and reactionary. The U. S. is seen as the greatest of the forces that are concerned with preservation of the status quo, while Russia is seen as the greatest of the forces that are working for changing of the status quo and for ushering in a new era for humanity. So the more the U. S. will try to draw Japan into her fold against Russia, the less sympathy will Japanese students have for the U. S.

With all the admiration for the great cultural achievement of the west,

the east with its new self awakening is very critical of the ways in which the west has treated the east. The new knowledge of democracy has done much to develop such a critical attitude in the people of the east. Nothing will stop this general awakening of the Asians. And students know it. Today they are beginning to see the historical facts of racial discrimination and exploitation in the light of the principles of democracy. Today they have more opportunities to know the conditions of life in various parts of the world because of revolutionized communications. Instead of seeing their country in isolation they are beginning to see it in relation to the rest of the world. And when they do that there is no way to avoid recognizing the glaring differences in the standard and the quality of living of different groups of people in the world, and the humanist and the idealist in them is fully challenged.

In former days in Japan, students as a rule came from well-to-do families. Their parents took full financial as well as other responsibilities for their education and well being. They were comfortably protected against the storms that might be raging in the world. Today many students support themselves by doing some *arbeit* or by getting scholarship aids. Naturally they consider themselves as citizens of society more than as sons and daughters dependent upon their parents as their predecessors were. They have a greater sense of independence. It also means that they are far more concerned with economic and political life of their country.

Never in the history of Japan have students been so politically minded and had a greater social consciousness. Students used to be quite satisfied to live their lives within the four walls of their college or university, little concerned with the problems of the day. Today they refuse to remain confined in an educational institution with its rules and regulations and discipline. They want to be free citizens—free from authority and discipline. Why are they not quite capable of looking after themselves?

This is how they think about themselves. The fact, however, is that they are not so independent as they think they are. Particularly it is true in the realm of thinking. There is little of real individuality in them. Surprisingly few students have enough courage to do independent thinking, to make their own judgment and have their own ideas and opinions. In most cases they think and behave according to the fashion of the day. And the fashion of the day is to rebel against authority and tradition. Though they have been fully exposed to new thoughts and ideologies, they have had little opportunity to discipline themselves in logical and objective thinking and reasoning. Fond of new things they easily fall prey to new ideas, particularly those that

discredit what is old and traditional. Eager to be free from restraint, concern for intellectual integrity and objectivity is too often neglected. They have little patience to think things through and not to come to too hasty conclusions.

Religion has never been a vital factor in their lives. None of the faiths that once played a vital role in shaping the thought and culture of the Japanese people has had any influence, to speak of, on the thought of the students of today. In Europe we have seen that Christian faith at its truest has given peculiar depth to the thought and life of its people. Intellectual and moral integrity has been nourished and sustained by the quality which this faith produces in the lives of men. Their best knowledge and understanding has come from the Source of all wisdom. Men have gained it in the depth of their humility before the Almighty and the Perfect Wisdom. Without such obedience to and humility before the Truth, the intellectual life of the Japanese has lacked depth and integrity. We might say that the present day Japanese students have almost no religious heritage or background as individuals. To many of them religion is a synonym for superstition. It is something below their dignity to be interested in religion.

Historical and cultural circumstances of Japan have driven her students to their political-mindedness and to their sympathy with a materialistic interpretation of history, each of which is for them a symbol of what is progressive. They admire the progressive spirit above all: to be progressive is more important than to be right or just. To be socialistic in outlook is a fashion among them. They take great care to avoid being labelled old-fashioned or *bourgeois*: they must be interested in politics and political issues even if they sometimes have to pretend to be. Still more important, they must act politically. Not to participate in political action is to be a shirker and coward. Genuine concern for the future of their country and the world on the one hand, and their instinctive desire to go with the crowd and their instinctive dread to be out of style of the day on the other, are behind the thinking and the behavior of Japanese students. Of course some students are capable of clear and independent thinking and have courage enough to have their own convictions and act accordingly, whatever their convictions may be.

In the mind of each Japanese student, as a matter of fact of every Japanese, there are two conflicting feelings about life. One is the feeling of helplessness and futility. The other is the feeling that life must be meaningful though it may appear otherwise. Only the actual life experience of each individual will finally persuade him that one or the other is the truth about life. Unfortunately too few have found in their life experience anything that

has been able to convince them that life is truly meaningful in spite of all. Consciously or unconsciously, they are fighting against this sense of futility. Not to be defeated in this battle, they desperately need some great cause to which they can whole-heartedly give their mind and soul and life.

Some Christian students, disappointed with the conservatism and platitudes in the church and failing to find anything challenging enough for them there, have turned against Christianity, and have found a life of fellowship elsewhere far more challenging because it demands more devotion and loyalty and perhaps even suffering from them.

Christian Schools

Rev. Tsuraki Yano, general secretary of the National Christian Education Association in Japan, makes the following announcement of the member schools:

Schools	Numbers	Teachers	Students
University	15	1,371	23,308
Junior College	29	858	6,871
College (Old System)	1	18	140
Senior High	70	1,725	32,077
Junior High	61	1,371	28,262
Primary	9	130	2,548
Total	185	5,473	93,206

The Religious Life of University Students

—A report of a survey on the religious life of 663 Christian students and 959 non-Christian students' opinions on Christianity in 60 different colleges and universities across the country in 1951.

TSUNEGORO NARA

By request of the commission of A Survey of Evangelistic Policies of the National Christian Council, two kinds of questionnaires (5,000 sheets of each) were distributed to Christian and non-Christian students in sixty different colleges and universities across the country through the hands of members of Student YMCA in the respective schools in February, 1951. 663 Christian students (mostly members of the University YMCAs) and 959 non-Christian students replied to the questions by July, 1951.

This is a summary of those replies, with some personal comments.

A. Questions to and answers from Christian Students (663)

I. What is your family religion?

1	Buddhism	422	63.5%
2	Christianity	177	26.5%
3	Shinto	31	4.6%
4	Others	9	1.5%
5	No answer	24	3.6%

Christian students out of Christian families are 26% of all. 74% of the Christian student body became Christian not through family influence.

II. When did you became a Christian?

1	In home from childhood.....	103	15.5%
2	In Sunday school (public school age)	66	10.0%
3	Middle school age	145	21.9%
4	Higher school or college age	124	18.6%
5	University age	153	23.0%
6	No answer	71	10.6%

It is clearly indicated that the most important age for evangelism is from

middle school to college and university days. It is interesting to notice that many of our students were converted in their university days. It is not right to think that young intellectuals will not become Christians unless they are converted before their senior high school days. Positive evangelistic efforts should be directed to students in the institutions of higher education.

III. Motivated by what?

1	Through reading and meditation	156	23.5%
2	Unexpectedly	73	11.0%
3	Through personal influence of		
	a parents	80	12.0%
	b brothers and sisters.....	20	3.0%
	c teachers	64	9.5%
	d pastors	48	7.0%
	e friends.....	136	20.0%
	f missionaries	3	0.5%
	g others	13	2.0%
4	No answer.....	70	10.5%

Evangelistic work is carried on through persons. It is clear that student evangelism should be done by students themselves. So few are converted by the influence of pastors. For the growth of the church in Japan the Student Christian Movement is significant.

Love of reading among students is remarkable in Japan. It carries weight that so many students were converted by reading and speculation. Literature evangelism for the intellectual youth should not be neglected. But, as we notice in the following list of favorite authors, so few at the present time write religious books which attract and influence young people!

IV. Relationship with the churches

1	Those who belong to churches	441	66.5%
2	Those who do not belong to particular churches but attend Sunday worship and other meetings occasionally	159	24.0%
3	Those who do not want to attend the churches....	47	7.0%
4	No answer	16	2.5%

V. Reading the Bible

1	Regularly every day.....	163	24.5%
2	Occasionally	334	50.0%
3	For the sake of study	155	23.5%
4	No answer	11	2.0%

VI. Religious books which gave the deepest impression (name of the authors)

1	Kanzo Uchimura	47	16	S. Akaiba	2
2	Martin Luther	29	17	K. Hiltie.....	2
3	Karl Barth	17	18	J. R. Mott.....	1
4	S. Kierkegaard	15	19	T. Fujii	1
5	E. Brunner	13	20	Niemuller	1
6	St. Augustine	11	21	Dante	1
7	Tokutaro Takakura....	11	22	Eckhart	1
8	B. Pascal	10	23	Otto	1
9	Seiichi Hatano.....	7	24	Hawthorn	1
10	L. Tolstoi	7	25	Andre Gide	1
11	Toyohiko Kagawa.....	7	26	M. Fukuda	1
12	M. Mitani.....	6	27	D. L. Moody	1
13	Y. Kitamori.....	4	28	T. Nagai	1
14	J. Bunyan	3	29	J. Calvin	1
15	A. Schweitzer	2	30	J. Wesley	1

VII. Favorite religious magazines

1	Kaitakusha (YMCA organ).....	124
2	Kirisutokyō Bunka	56
3	New Age	30
4	Fukuin 'to Jidai	14
5	Kyoshi no Tomo	12
6	Kyodai	12
7	Seisho Kenkyu.....	9
8	Upper Room.....	9

and others.

B. Questions to and answers from non-Christian students (959)

I. What is your family religion?

1	Buddhism	814	81.2%
2	Shinto	57	5.6%
3	Christianity	37	3.7%
4	Others	26	2.5%
5	No answer.....	69	6.7%
6	Roman Catholic	4	0.5%

II. What is your religion?

1	Atheist	551	57.9%
2	Buddhist	144	15.1%
3	Anti-religion	34	3.5%

4 Other religions.....	75	7.7%
5 No answer.....	155	15.8%

III. What do you think about Christianity?

1 Is it "good in principle"?

a yes	622	66.5%
b no	169	17.0%
c neutral	18	1.9%
d hard to answer	30	3.5%
e no answer.....	120	12.0%

2 Is it "beneficial" or necessary for a society?

a yes	709	73%
b no	127	13%
c neutral	18	2%
d hard to answer	29	3%
e no answer.....	76	8%

This shows one of the post-war tendencies. General feeling towards Christianity is remarkably favorable compared with that in the pre-war days.

VI. In what points of Christianity do you feel a favorable impression?

1 "humanistic" (philanthropic and pacifist)	251	26.0%
2 active in social service	83	8.5%
3 atmosphere in the church or Christian circle....	78	8.0%
4 simple and plain in doctrine compared with other religions.....	62	6.5%
5 "modern" in life and thinking.....	43	1.5%
6 life of pious prayer of believers	4	0.5%
7 ethical	4	0.5%
8 pacifism	3	0.3%
9 beautiful singing of hymnals	2	0.2%
10 others	65	6.5%

V. To what points do you feel repugnance?

1 un-realistic thinking (idealistic dreamer, but does not put its principles into practice)	126	12.5%
2 hypocritical attitude (disconformity of their preaching to their action; strict for others and easy for themselves)	102	10.5%
3 unscientific thinking in its doctrine	83	8.5%
4 conventional forms	82	8.5%
5 "coercive" atmosphere (feel restriction in the		

	church)	55	5.5%
6	tendency to seclude itself from social conflicts ..	9	0.9%
7	easiness in thinking	6	0.6%
8	"pro-bourgeoisie" tendency.....	1	0.1%
9	hard to answer	57	6.0%
10	no answer	9	0.9%
VI. Why do you not become Christian?			
1	do not feel it necessary	138	14.0%
2	deny religion.....	132	14.0%
3	no interest	118	11.5%
4	no opportunity (although having some interest in Christianity)	96	10.0%
5	believe in other religions	32	3.0%
6	feel restriction if join the church	22	2.0%
7	dislike "exclusionism" of the church	9	0.9%
8	dislike too much "social" atmosphere of the church	6	0.6%
9	do not feel sincerity in the church	3	0.3%
10	unqualified to be Christian	3	0.3%
11	others	35	3.5%
VII. Have you ever read the Bible?			
1	yes	638	65.5%
2	no	248	26.0%
3	no answer	73	8.5%
VIII. What do you think about the Bible?			
1	feel interest in its literary value	64	7.0%
2	impressive for its higher moral teachings.....	65	7.0%
3	feel antipathy towards its "laughable absurdity" ..	48	5.0%
4	recognize it as a mythology.....	34	4.0%
5	difficult to understand.....	38	4.0%
6	feel interest in its revolutionary spirit	13	1.5%
7	extremely un-realistic (unscientific).....	42	4.0%
8	nothing but an ancient story	1	0.1%
9	no interest	45	5.0%
10	no answer	470	48.0%

The Climate of Thought in Japan

MIKIO SUMIYA

Basis of Japanese Ideology

a. Paternalism

Japanese ideology is based not on the consciousness of the individual, but upon the consciousness of the mass or group. In Japan, the mass or group takes precedence over the individual, and thus the individual is not independent of the mass. Accordingly, the Japanese people are destitute of a personal consciousness of the individual. Thus, ethics cannot be formed on the basis of an individual personality. It cannot be based so much on the inward voice of conscience as on the maintenance of order and propriety in the mass. In other words, ethics is a mode of action given to an individual from the outside. Consequently, people are keenly aware of shame, while they are scarcely conscious of sin. This is a type of paternalism which stresses as the highest virtue in ethics obedience to the authority of a mass, such as the emperor, government, master, father, etc. This ideology, fostered for many years in the depth of Japanese people's minds, has been the foundation of society. It is found today, not only among the farmers, but also among the laboring classes, and its embers are still burning among the intelligentsia. The low status of women in Japanese society has a close connection with paternalism.

b. Traditionalism

In Japanese society people still believe strongly in quasi-religion or superstition and this restricts greatly their way of thinking. In such a society, where superstition and magic are still alive, and where ethics aims at the maintenance of social order under the form of paternalism, people respect traditions so much that they hesitate ever to go against them. Traditionalism has a great hold upon the Japanese people. There has been no development of rational thinking and so people are still subordinate to traditions.

c. Nationalism

In every country in the course of the formation of a modern nation there

arises nationalism. When this national consciousness broke on Japan, it was just at the time when European countries were carrying out imperialistic policies in the world. Japan could not help but take the form of an aggressive nationalism in order to compete. Thus, nationalism was combined with militarism. Another characteristic of Japanese nationalism consists of its complete combination with the basic ideologies mentioned above. Therefore, though nationalism usually is anti-feudalistic and anti-imperialistic, in Japan it came up combined with feudalism and imperialism. This unique nationalism is also an important part of Japanese thinking and ideology.

d. Modern Rationalism

Into such a social milieu there came modern rationalism which widely permeated into the intelligentsia in the urban communities. The influence of liberal rationalism carried by modern science was especially strong. European ideologies adopted by the Japanese people, however, were chiefly German-influenced. Not only were they generally quite similar to the above-mentioned Japanese ideologies, but also, only those ideas which fit the existing Japanese scene were really accepted. Such a rationalism was on the one side, quite weak in liberal tendencies, but on the other hand, it was strongly opposed to Christianity. Although rationalism made compromises with Japanese ideologies, it succeeded in destroying a corner of the rampart of traditionalism and in being keenly critical of the foundations of Japanese society as it permeated into the thinking of the intelligentsia.

e. Atomistic Individualism

Along with rationalism came atomistic individualism. Because of the influence of individualism which denied the authority of the mass, and because of the influence of rationalism which denied the power of traditions, the restrictions of the mass upon the individual were greatly loosened. Individualism is quite influential at present, but it is pseudo-individualism or atomistic individualism for it neglects personal relationships with others. This leads to selfish and extremely unethical and negative behavior. It may become merely aggressive self-seeking or, even in the best sense, it will lead only to the exaggerated development of the individual and his own culture. It emphasizes only inner freedom for the individual, lacking completely the feeling of community or social responsibility.

f. Christianity

Christianity is fundamentally different from all these other ideologies. Christianity brought a clear concept of personality and has played an important role in bringing to the Japanese people the general idea of proper personal

relationships, inner freedom, and equality. It naturally received strong opposition and suppression, so that it has failed to penetrate into the rural areas which are under the strong influence of paternalism, traditionalism, and nationalism. It also has failed to reach the laboring classes which are under these same influences, including atomistic individualism. Thus the influence of Christianity has been limited to the intelligentsia, and yet even so, it has compromised in some degree with these existing ideologies mentioned above.

g. Marxism

Into this situation of chaotic mixture came Marxism with its glorious slogan of emancipation of humanity. In Japan modern nationalism failed to emancipate individuals, so Marxism was expected by some to do this. But also, in Japan where the concept of the dignity of personality had not yet been established and where the standard of living was quite low, many felt that material and social emancipation was of the first priority. Many believed that through material and social emancipation would come the true human emancipation. Thus, Marxism was supported by the intelligentsia who had been influenced by rationalism, as well as by the aggressive laboring people who were deep in social misery and who represented the progressive tendency of Japanese society.

h. Democracy

In Japan where liberalism was restricted to individual inner freedom, and where rationalism compromised with paternalism, the assertion of social freedom and rational thinking has been very weak. Accordingly democracy has had little influence. After the end of the war, American democracy introduced into Japan as one of the American Occupational policies has shaken the foundations of Japanese forms of paternalism, traditionalism, and nationalism. Democracy in Japan, however, is thought of only as a social method or system and its spiritual foundation is sorely neglected. This weakness has helped atomistic individualism and Marxism develop.

Conclusion:

The rise of American democracy in Japan strongly shook the foundations of the fundamental ideologies, while it provided good soil for the growth of Christianity in the confused post-war situation. Marxism has been failing to get public support and has been suppressed because of the ominous international situation, so the former basic ideologies are once more gaining power. Christianity will be surrounded and attacked by these forces in society once again. Thus Christianity and Marxism are both opposed to the fundamental Japanese ideologies. American democracy at first had a great effect, but now

even the Occupation is encouraging the strengthening of the "old Japan" and the old ideologies since this will help be a strong point against communism.

The Social Reality Behind the Climate of Thought

a. Old Communal Society

The foundation of Japanese society consists of a very old communal social system in which the above-mentioned basic ideologies—paternalism, traditionalism, and nationalism—can easily flourish. Examples of this are the family community organized by blood ties and relationships, and the village community organized by the locality. The regulations of such communities restrict the social attitudes and action of individuals and give a good opportunity for tradition to be the controlling power of society. This produces a social situation which we may call Asian social stagnancy. This characteristic may be clearly seen in the rural communities, but it is also present, though in different shapes, in the laboring and merchant classes.

b. The Formation of Capitalism

On the base of such a stagnant society, highly developed capitalism stands. This is one of the differences in Japanese society as compared with other Asian countries. Infant capitalism adopted from European countries developed in Japan under the powerful support of the nation and was helped greatly by foreign capital. On the one hand, it combined with national power, and on the other hand, capital came to be collected in such a way as eventually to produce the family plutocrats. This is the background which helped the development of Japanese imperialism.

The formation and development of capitalism produced a great mass of laborers. They tended to be progressive since they faced the misery of very low wages, and yet they could not entirely tear themselves away from the rural communities and that ideology from which they came. This tension makes the situation very complicated. Along with the formation of the laboring classes, a considerable number of new intelligentsia were formed, occupying a position rather between the two opposite classes of labor and capital. This intelligentsia was good soil for the growth of rationalism and Marxism, but this group also tended to give stability in the changing society. In spite of the birth of big capital, minor enterprises are still surviving parasitic upon the big capitalistic concerns. This class of minor business people and the farmers are the most fertile soil for Japanese fascism.

c. American Occupational Policy

At first, the American Occupation policy was directed toward breaking the power of the old capitalistic militaristic system. Thus, in the rural community the old landlord system was completely destroyed and in the cities, labor union members came to number six million. However, Japanese economy was weakened by the long war and so the assistance of American capital was needed. Therefore, the Japanese economy, keeping in step with the expansion of armaments of the U. S. A., is being organized into an economy completely subordinate and connected to the American economy. Politically, the Japanese military industry sides with the anti-communist forces and this brings the result of the rebirth of conservatism in many places. The labor movement will gradually lose power, and the plutocrats and conservatism will move more and more into power again. Japan seems to be moving in this direction even faster after the signing of the peace treaty.

Involvement of the University and Academic Disciplines

a. Japanese University and Its Discipline

The Japanese university community centers in the many government schools built up in conformity with the foundation of the modern society in Japan. Through these government schools, the government has undertaken the education of the people whom it needed for its work. The system and method of German education was generally adopted and absorbed by these universities and colleges. There are also many private universities and colleges which at the beginning were based more on education for citizenship, and they tried to respond to the requirements of the economic society. However, they were unable to compete on a wide scale academically or socially with the government schools and so gradually they have come to be quite similar to the government schools in system, method, and even in general atmosphere. Christian universities and colleges introduced Anglo-Saxon methods of education, but they have never had enough influence or power to compete with the government schools. Then after the war, came the adoption of the American system of education which has caused widespread change, but the former foundation of university education has not yet been destroyed.

b. Conflict of the Conception of Man in the University.

The Japanese university, therefore, has been a place of technical education which has had as its objective the educating and training of technicians who will be useful to society and the government in executive, economic, and

technical fields. As a result, the concept of personality was neglected and only the mass-production of useful people for the government has been emphasized. In short, nationalism has been the controlling power over the university system. Thus, students studied only to obtain the necessary techniques and knowledge which would help them succeed as government officials or as technical men in other positions. The purpose of university education for the students was quite clearly to help them obtain personal success in one of these technical fields. This can be called one social instance of the appearance of atomic individualism.

The fundamental aim of university education generally seems to be to produce a national being, but the concept of the Japanese universities has been different. Western learning has been taught, but its ideas and principles have not been adequately grasped and the concept of man in the Japanese university has been mainly, as mentioned above, that of a technical being. In spite of the development of capitalism, the modern ideas of freedom and equality have never been established in Japan. Students and professors in the university become aware of the injustices of society, but in Japan rationalism is understood more in connection with either socialism or communism.

In such a university community, Christian universities have kept emphasizing the importance of the respect for personality. Along with the adoption of American educational ideas after the war, the aim of university education has been drastically changed into "to be a good citizen." This concept involves personality and sociality. In summary, in the Japanese university today there exist together in confusion nationalistic, naturalistic, and rationalistic elements. Adding complication to the scene are the recent ideas involving personality and social responsibility.

c. Social Conflict in the University

It cannot be denied that the Japanese university had many nationalistic elements, but as a matter of fact, it was only the university that fought against nationalism in order to secure freedom of thought during the upsurge of blind nationalist power. It was also the university which showed the strongest opposition against "The Red Purge" which was one of the American Occupation policies. To give such opposition may be natural since the university is a place of learning, but the tension between nationalism and the university is very great.

The darkness of Japanese society is a great stimulus to the young people of the intelligentsia. Because of the extensive economic damage during the war, many of the sons and daughters of the intelligentsia turned to the left.

Some universities became the scenes of political fighting. From the universities there came the young brains for the revolutionary movements. The national organization of student governments became a powerful organization of social and political action, so that the government counted it as a completely political organization. The university administrations have tried to remain neutral in attitude. This policy has generally succeeded because of the great number of indifferent students.

Christianity was persecuted in the university before and during the war. At present, it is forbidden for a university as such to sponsor officially any religion, but many administrators and professors are friendly toward Christianity. In many schools the student YMCA groups are recognized as one of the school activities.

Is There a Revitalizing Idea for the Future?

a. The Problem of Democracy in Japan

It should be emphasized that in Japan where paternalism and traditionalism still survive in spite of the existence of highly developed capitalism, the role of democracy in the renewing of Japanese society is very great. Without the concept of personality which is the background of democracy, individualism merely falls into the category of the atomistic type or of the type stressing naturalistic freedom. However, democracy cannot give this concept of personality by itself.

b. The Establishment of Rationalism—Its Limitations

It has been reported that in Europe and America they are confronting the "blind alley of rationalism". In Japan, rationalism has not permeated the university or the society as yet, so its promotion is required. At the same time, as Christians we should keep fully aware of its limitations.

c. The Significance of Marxism—Its Limitations

We must not be blindly opposed to the communism that has arisen in Japan after the war. We must listen carefully to the communist criticisms of capitalism, because capitalism has failed to bring social justice and has failed to solve the social problems of Japan. We also still remember that capitalism was the economic foundation for the misguided imperialistic invasions by our country. On the other hand we cannot forget that in a society in which right human relations have not been established, communism has great dangers and limitations.

d. Nationalism in Japan

In Asian countries today nationalism seems to be welcomed as the good news of human emancipation. Japan has undergone such a period also, but now nationalism is not influential, though once it flourished into strong imperialism. Nationalism will not have the role of bringing human emancipation in Japan. Rather its role will be limited more to forming political opinion against the tendency of colonization by America.

e. Christianity

Christianity must struggle in the difficult situation made evident by the above social analysis. The problems are great; the responsibilities are great. Two immediate problems are these: 1. Christianity in Japan is still firmly clinging to the intelligentsia of the middle class. 2. Christianity, being young and without long tradition, has compromised consciously or unconsciously with things Japanese, due to the powerful assault from the various social forces.

Christianity can establish good human relations in Japan only when the Gospel is accepted and understood in its pure form by the Japanese Christian church.

Religious Membership

The Education Department of the Japanese Government has announced the results of its study of religious groups and members, according to the Christian Press. Reports were received from 526 out of 587 groups listed by the Department:

Religion	Number of groups	Number reporting
Shinto	225	199
Buddhism	213	199
Christianity	40	36
Others	109	92

The total of 587 groups represents an increase of 200 in the past year. The membership of all religions reported shows an increase of 13,500,000 since one year ago. However, though the population of Japan is about 80,000,000, the total membership in the religions reporting is 109,508,691. This is due to the double affiliation of many people in two or more religious groups. The number of Christian ministers increased during the year to 7,088, but Shinto priests decreased to 134,099 and Buddhist priests decreased to 166,126.

Homes and Christian Churches in Relation to Democracy

HANAKO MURAOKA, interviewed by GRACE K. KERR

Like charity, democracy begins (properly) at home. But in Japan it was set up first outside the home and is still too detached from family life.

There are three spheres in which democracy, in the sense of equality for men and women, is well along the way to achievement. Take first the political. There we find suffrage for women, the right to vote and to be voted for. In the Diet there are women members, and the representatives who make the laws are chosen by both men and women. On the administrative side we have women at work, helping to put the laws into operation. In public life there is technically nothing to stop women from being members of committees or from entering the field of business. In society at large democracy is coming into its own to a gratifying degree.

But in home and family life the story is very different. Here lies the real problem, for unless the homes are democratized faster than the process is now going on, one cannot look for permanent results. In the schools, which are now co-educational, small boys and girls have begun to study and learn together, to mingle freely on the playground. Better even than this is the fact that the teachers make no difference between girls and boys. But when the children come home what is the story? Selfish behavior on the part of the boys is either condoned or overlooked by the mother. The *wakadanna* (young master) may be the youngest child in the family, but by virtue of being a boy he automatically becomes the most important one, and gets preferential treatment every time. In the eyes of the law, both sexes have equal rights, but in the mother's mind and heart the boys have the first place and deserve every bit of discrimination in their favor that she can achieve for them.

The mothers are conditioned to this attitude by having been brought up to give in to their brothers. The husbands, having been allowed to lord it over their sisters are not prepared to look upon their wives as friends and

companions or treat them as such. Too often the wife, when she is taken somewhere by the husband, is dragged along as a burden. It is not strange that children, sensing this attitude, do not learn democracy in the homes.

Men do not relish the possession by women of equal rights before the law. There is misunderstanding on both sides as to what is involved in these mutual rights. Women are often at fault in thinking that being equal means that each party can have his or her own way, nothing of course being farther from the basic truth. The men complain that harmony and peace at home have flown out of the window on the wings of so-called democracy. To their dismay the wives stand up for their views and will not be talked down by the old authoritarian verbal hand-outs.

Of course the true interpretation of democracy goes much deeper than these flare-ups. Those who wrote the equality law meant that there should be a feeling of obligation on both sides to be faithful; that it is not enough for the woman to remain faithful to her man; that she has an equal right to expect faithfulness on his part. This idea is distasteful to many men.

Too much of the discipline in the homes has been left to the mothers, who are over-indulgent toward their sons. Husband and wife, both being parents, should both exercise the right of parental control. Only in this way can they be true parents.

On the economic side what has democracy brought to women? The wife can now hold and look after property in her own name, and take part in public service. The old law required that she have the permission of her husband. To be sure, the wise wife, even now, consults her husband, for advice and to win his approval, but her way is not blocked if she cannot obtain it. When the real reciprocal meaning of democracy and the need for mutual consideration are understood we can hope for better family life.

But how is this better understanding to come about? By education along this line, and more and still more such education. The mere changing of a law does not bring reformation. A law is not everything, but it is a pillar to depend upon. In the meeting of the revision committee to bring the law into conformity with the constitution, I advocated education in the meaning of democracy and equal rights. The present educational program is utterly inadequate to achieve this end.

It is in this field that the Christian churches should be more active, and not so indifferent. It is for them to make the nation realize that the Golden Rule in action is basic to democracy.

Relations between old and young constitute another big problem. Some

old people are very unhappy. They complain of the attitude of the young folks in the family at home. Using the phrases of democracy as a cloak for selfishness is at the bottom of a great deal of the unkindness and lack of consideration for the aged. Take, for example, the new division of property law. It does not force the eldest son to care for the old people of the family, and some sons have renounced their responsibility on this technicality. The intent of the law was not to free the eldest son from his duties, but rather to have all the children share in taking care of the older members of the family, in love, rather than legalistically. The church should be educating young people in respect to this sort of love.

The divorce rate has not settled down to a normal level as yet. Its very height shows how many women were oppressed and had been experiencing a living death over a long period of years. Many of them have rushed to avail themselves of this way out. There is no need for alarm but great need for education of the young in right relationships between husband and wife.

Freedom of the press, which is a concomitant of democracy, has allowed a flood of objectionable literature to pour in. Among it, I regret to state, there was no small quantity of translations of western books, which has had its effect in loosening moral standards. Real harm has been done. Young people, after reading these translations of foreign novels, have felt justified in their abuse of freedom. The good best sellers should be the ones chosen for translation and publication.

The churches are lagging behind in this matter of picking out the books most worth being translated. When people are starved for western books, the Christians should be quick and active in selecting the sort of good books which will fascinate young people. Here lies a large field of activity.

The movie situation is not too bad. The American films that are being shown are on the whole good ones. But in the last analysis we Japanese should be critical of what is offered on the screen and have our say as to what pictures should appear.

The children are the hope of the country. Boys and girls are learning what it is to work together and be friends. After some years of co-education they will be real companions, regardless of sex. Yes, the little children are learning much.

The young people are at the hardest place. The situation among them is critical because they have had this new freedom given them without any past experience in its use or abuse. Yet many of them are unconscious of their limitations in this respect, and think they are the happiest of all to whom this

new democratic freedom has come.

The churches could make a significant contribution toward discharging their obligations to Japanese society if they would organize classes or clubs to discuss freely the social problems confronting the young people of to-day, and come to definite conclusions as to what can and should be done to better conditions in homes and families. The churches are too silent. Though the church as an institution may not be able to make pronouncements, yet the people in the churches can, with proper leadership, discuss these things with profit to themselves and to society at large. Too many churches do not even try to exert influence on people outside their own membership.

Social service was formerly monopolized by the church but many outside its borders are now working earnestly for the betterment of society. The church should step out in a positive way, and should get in touch with these outside workers without any sense of superiority but with a feeling of human fellowship with all who are working on these great problems.

Moral and ethical education is being undertaken in some quarters without any religious basis. It is time for the church to assert that religion is essential to the achieving of the ends desired, and to present a practical program to be followed. Negativism will never win the day. We who have a positive gospel should be applying it here and now.

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After reading over this article, Mrs. Muraoka made this comment, "This interview presents a rather discouraging aspect of the growth of democracy, seemingly at variance with the high terms of praise which have been applied to its progress in Japan. But what I want to point out here is that while it seems that things are going pretty well and smoothly toward the establishment of democracy, the success is more on the side of technique, and much is still needed to bring about democratic renovation in the heart of personal and family life."

The Church and War Time Pressures

CHARLES IGLEHART

This study is made at the request of the Editor to clarify an issue raised in the book review section of the Autumn number of the *Quarterly*. In a review of the 1950 *Christian Yearbook*, Mr. Norman questioned the section which dealt with the wartime treatment of the Christian movement in Japan. In that article we wrote, "There is little if any evidence to support the view, commonly held in the west, that the Japanese Christian community suffered from the repressive measures of a hostile government. There seems to have been no general discrimination against Christians as such, and no official animus against them." The Editor asks that the phrase, "general discrimination against Christians as such," be further clarified.

Having written every word with some care and on the basis of the data available for study during the winter of 1945—6, we still feel that the statement is substantially accurate. The matter is of large importance, not simply because, if true, it contravenes the point of view held by most of our current interpreters of the Japanese wartime scene (particularly that of Richard T. Baker: *Darkness of the Sun*), but because it may well give us a clue to a more fruitful analysis of our modern religion-and-state relationship than the one most contemporaneous students seem to hold.

We do not take issue in the least with our reviewer's citation of the sufferings the church underwent. Our article recounted many of these. Nor is there any question that the wartime measures were repressive and harmful. That was our thesis. And there were arrests, imprisonments, and some deaths in prison. We gave instances accounting for at least three hundred, and quite possibly the four hundred persons Dr. Axling is quoted as having referred to. All this is true, and it spelled disaster and tragedy in certain areas of the Christian movement. But it in no sense implies the deliberate measures of discrimination of a hostile government. It is precisely because such tragedy can come upon Christians during war, and without illegality or discrimination, that the world Christian movement is in such danger today. The experiences of

Japanese Christians offer an exceptionally clear instance of the new pattern of problems and tensions emerging in one national situation after another throughout the entire world. If we care to think of it as a case study, then, let us attempt a brief review of the main elements.

First, from the standpoint of the churches and their life: Japanese Christianity did not resist the war. Its members varied in their degree of war sentiment, but as members of the church no resistance was registered. On the other hand, the church as such did support the war effort. This was expressed in one public statement after another throughout the entire course of the war period. It found symbolic expression in the official acts of its leaders. Co-operation with such phases of the war work as the government expected from religionists was rendered. Personnel was trained and supplied, various duties were assumed, church properties were offered, schedules were re-arranged, and in all observable areas Christians were not behind their neighbors in supporting the war.

Furthermore, the church was deeply changed by the wartime experiences and duties. Church union itself would not have come about but for this. Nor would the "bloc system", the only agreed basis for the united church, have been abrogated without debate at the end of the first year. At numerous points the church organization reflected war pressures. And, as noted above, the life and work of the churches were under the necessity of re-orientation throughout. The Christian message from pulpit and press suffered distortion and misplaced emphasis.

Notwithstanding this general compliance, some branches of the church and some individuals suffered for their faith. But it was not because they were opposed to the war, and not because they were members of the Christian community or church. Those who found themselves caught in the tangle of the law and courts were there for one of two reasons. Either they were suspected of spying and fifth-column potentiality, due to their close organizational relation to the foreign enemy countries; or else their statement of faith, centering in the expectation of the physical return of Jesus as a conqueror and ruler excited the fear that such beliefs were inimical to the public welfare, and impinged, in the political field, on the authority of the Imperial house. It appears that there was no evidence of overt acts of disloyalty, but that the imprisonment sentences were precautionary, growing out of the apprehension that persons with such convictions would be centers of possible danger if left at large during the war.

The usual attitude shown toward such groups by their fellow-Christians

of the other denominations and by the united church itself was that these entanglements with the government were unnecessary, a needless embarrassment and source of public misunderstanding for Christians as a whole.

So much for the church situation. Now, let us look at the government, which we have said was not hostile. What, then, was its attitude, and what pressures did it exert? This raises the whole question of the relation between religion and the state in Japan, a most fascinating but elusive one. We have a fairly voluminous current literature on the subject, resting almost entirely so far as English readers are concerned on the research and interpretation of Dr. D. C. Holtom. His work has, indeed, been weighty, and it leaves us all deeply in his debt. But surely it needs to be supplemented by a recognition of the dynamic forces of a modern state in our modern world, working over the malleable elements of fable and myth, seizing on ancient rites and ceremonies and utilizing all the facilities of education, communication and government in the achieving of a national unity and strength without which no war can successfully be waged. The modern blending of religion and state in Japan did lay hold of prehistoric and early historic folk-beliefs. In some cases such as the *Sai-sei Ichi* (rites and government inseparable) formula of the Hiranuma Government, it did actually employ the very archaic phrases of ancient Yamato. But the men who planned and executed this were not superstitious primitives, nor were the people whom they represented. They were extremely intelligent, resourceful, and desperately earnest moderns seeking the foundations of national unity and strength, and deliberately building on the past for the life or death conflict ahead.

Dr. Fred Gealy in an able article in the *Southwestern Review* (1941) has noted that all nations of today when in crisis do one of two things with their past, including their religious tradition. They follow either the way of repudiation, as in the French, the Russian and the Chinese revolutions, or that of reparation, as with Japan, Italy and, to a degree, Germany. Superficially their philosophies of the relation of state to religion seem at opposite poles, but basically it is one. That faith bluntly put is, "The national welfare supercedes any and all religious concerns. The state will utilize the religious institutions for its own ends. If these represent power groups or are in any way unmanageable they must be brought to heel. But if they accept the subordinate place of obedience and co-operative support they will be welcomed. In any event, religion *per se* is a private, personal matter, and it is best for it to remain such." This is what John Bennett calls "the domestication of religion", the taming of religion, and it is the new, great

fact of our day, pervasive and portentous.

But, to return to the Japanese scene. The leaders of the Meiji revolution were always grappling with the problem of state and religion. At one time they set up Shinto as the state religion. Then they abandoned that line and adopted the opposite one of separation of religion and state. In our history books this is always written off as a reluctant concession to foreign pressure in the interests of advantageous treaties of recognition. No doubt there is some truth in this explanation, but we believe a case may be made for the fact that the modern leaders of Japan truly have tried to separate the two.

Most of them indeed lived simultaneously in two regions of loyalty, both of which we are pleased to call religion, but which they never seem to have confused as being in the same category, or in any way in conflict. All of them held as their unquestioned duty and privilege the fulfilment of whatever was involved in the "way of the subject", and most of them were born, lived and died as faithful Buddhists. Some of the rest found a religious faith in one of the Shinto voluntary sects. It is noteworthy that few, if any, ever maintained dual religious affiliations with both Buddhism and sectarian Shinto.

So here has been a practical, working distinction drawn between the state and religion. That is not to say that the Japanese tradition of the state was without its religious and luminous elements. The myth of the descent from the gods, the sense of divine mission of the nation, the virtual heavenly incarnation in the emperor, and the sublime worth of the nation, all these we designate as religion. The average Japanese relates them to his citizenship and racial qualities (though in effect the state does thus become an object of deification). His religion he counts a private, personal matter. He seems not too much troubled over keeping these two areas from confusion in his inner life.

The lack of confusion comes, we dare say, from the clear subordination of private religion to public welfare—to the state. And in time of war this primacy of the national will is etched still more deeply on every area of life. All public institutions reflect it, as does law and wartime custom. So long as this primacy of the state is accepted, religion does not get into trouble. The state has no reason to try to harm it, and as a rule does not attempt to do so. That was, in actual fact, the situation in Japan. The Christians, numbering but one to every two hundred of population, were never thought of as a power group to be broken up. Rather they were viewed as a handful of well-meaning but somewhat disordered religionists, divided into scores of different organizations and ecclesiastical units, troublesome to deal with

efficiently, and possibly open to exploitation by disloyal individuals without. So they needed coaching and some re-organizing, with more centralization and concentration of organizational life under one responsible person. When that had been accomplished, together with the round-up of all religious bodies in the various federations that were set up, the government apparently ceased to worry about official relationships. It seems never to have entertained any ill-will or suspicion of the loyalty of the total Christian body.

We noted in our article that the government in Japan had a twofold view of the church. On the one hand it was an aggregation of people of religious belief gathered periodically for worship. In this area it was left virtually untouched (except for the introduction of some patriotic elements into the public services). On the other hand it was viewed as an institution which though small had genuine capacity for helping the nation win the war. This was in the realm of morale-building, "spiritual mobilization", the inculcation of thrift, honesty, courage and other virtues, and the promotion of idealistic objectives for the national expansion and the war effort. All these things, we have seen, the churches were quite ready to do. Undoubtedly there were individual exceptions to this general pattern, but that it was the general pattern cannot be open to much question.

Our preconceived picture of a hostile government and a recalcitrant church suffering discrimination and penalties throughout the years of crisis simply does not fit the actual facts. It belongs to the classic traditional idea of what ought to happen to any truly Christian church in a pagan state, particularly if the state is not our own; but increasingly we are being forced to see that it is not what customarily does happen to a church in the modern state in crisis.

On the basis of this broad adjustment to the nation in war the government granted to Christianity, tiny though it was, the prized status of one of the nation's three "stated religions", the first time in history for Japanese Christians thus to be recognized. The granting of this esteemed recognition to Christianity supports our thesis that the government entertained no ill-will against, or suspicion of the loyalty of, the total Christian group.

And while we are thinking of the cases where there was legal indictment and court action we must remember the noteworthy fact that it was the several ultra-nationalistic sects of voluntary neo-Shinto that got into the most serious trouble. This was because they did not make their adjustments to orthodox nationalism, but instead offered alternative ways of salvation for the "way of the subject" and gave to their respective founders a place too near the pantheon.

This much for the government and its attitudes. One more area of action and reaction remains to be noted, that of the public. Nowhere is objective analysis more needed than in estimating the direction and intensity of the national spirit of the common man in time of war or of danger of war. Just as our usual stereotype of the role of the church is that of martyrdom, and of the government that of persecution, so, too often our notion of the public is that of an exploited, helpless, voiceless mass of humanity, standing over against their government and leaders. They are thought of as innocent, passive victims of the machinations of a few persons who have seized power, and it is supposed that if they knew the real state of affairs they would quickly repudiate those leaders and adopt another course for the nation.

This, of course, is a caricature. The plain fact is—and we should know this from our own national life—the common man shares the sense of crisis and danger. He reacts to it with mingled fear and passionate support. He feels that the leaders do represent him, and that on the whole they are taking the course that must be taken, no matter what costs it may entail. He is ready to help where he can, and faithfully assumes the duties assigned him. Here, again, we know there are individual exceptions, but still in general we feel sure the picture is broadly true to life.

In Japan, where group loyalty at the national level has been proverbial, this unified support reached a high level of intensity. As all could read, and as radio reached everyone, the national objectives were daily and even hourly transmitted to all individual citizens and became their common food for thought and action. In such a situation the fires of patriotic devotion melt differences, and make the substance of individual lives fluid for impression in the matrix of national policies.

So here, at last in our sketch, we have come upon the real dynamo of energy that re-shapes a Christian church in time of crisis and war. It is not a capricious ruler, or a hostile government, but rather it is the "irresistible force" of public opinion, the terrific atmospheric pressure of everyday life all about, a pressure that may become a storm that devastates and that makes breathing difficult and resistance all but unavailing. If there were unreasonable pressures exerted upon Christians in Japan we feel certain that the worst must have been the unrecorded ones attributable to the over zealous activities of the *tonari-gumi* (neighborhood group) through its leader. At this next-door level any slightest deviation from orthodox citizenship would be registered, and might be resented. It is here that the spy stories would fly, in whispers.

To that kind of invisible, incessant, permeating, dynamic force of opinion

the reaction of most Christians is a foregone conclusion. They move with it. Some of them may move faster through fear or resentment at the uncertainty with which their loyalty is viewed by some neighbors, but even without any such particular motivation they would certainly move with the current. This could be predicted not because they are cowards, nor because their small numbers make such a course the part of wisdom, but because they *desire* to move with their families, their neighbors, their towns and cities, their province and their nation. There is just one direction in time of crisis, and they want to take it, in harmony with the other persons who make up their world. They, too, are the public. They are not critical spectators in this time of testing, but participants, eager to pour out their mead of devotion and sacrifice with the rest. In many instances their very religious faith and standards of conduct render this offering more complete.

Before we pass judgment on the Christian movement in Japan, or upon the wartime government and the public, let us ask ourselves the plain question: Was Japan unique in this pattern? Even the swiftest glance at the other modern power-nation-states during the past two decades will provide the answer. Our space will not permit a separate comment on each, but let the reader stop and rehearse in memory the story of church-state relations in each and see how parallel they all run. On the surface you have apparently wide diversity, from repudiation to reprimination; Mussolini treats with the pope as equal, Hitler tries to revive primitive Teutonic animism to combat a powerful state-church, Lenin sets out to demolish the church and all religion with it. In reaction there are areas of resistance, underground movements, some individual cases of martyrdom, perhaps. But as the years have moved on and as things have shaken down, what has the pattern been? How different in essentials from that in Japan? Ultimately the state offers a *modus vivendi* to religion, public opinion in practice ratifies the adjustment to government wartime controls, and the church survives—but domesticated. It accepts the role of obedient subordination. To the fascist, the nazi, and the communist homeland states, we may add China and the Soviet satellites of Europe as presenting substantially the same pattern.

This brings us up sharply against the question: Is this adjustment in crisis made only in the states we have mentioned, or is it typical of a trend going on in all modern national situations where the government's power is in danger? And related to this is the question: what interactions and adjustments is Christianity making to the nation in crisis in the home countries of most of us, namely, Great Britain and particularly the United States? Here,

we believe, we have freedom, much individual initiative, and a widely diversified Christian movement ranging over a wide spectrum of faith and life. Our national traditions cherish these rights and our courts are provided to protect them.

We can gratefully record that open hostility toward religion and even systematic pressure initiated by government is rare, if not entirely absent. But how about the force of public sentiment in relation to national welfare and objectives? As our nations move deeper and deeper into crisis it is alarmingly certain that dissent is becoming less and less vocal and that where expressed is being met by increasingly intolerant resentment. National policies alternative to the ones now being pursued are becoming virtually un-discussable. We may not have *tonari-gumi* with ears, but wherever there is even slight deviation from orthodox citizenship, storms gather.

The adjustment of the Christian movement to this situation must be judged by facts and not by pronouncements or asserted convictions. There are some Jehovah's Witnesses in trouble for the way they apply their faith, or the way they state it. Here and there a conscientious objector is getting a stiff sentence from a judge who has the right to extend leniency, yet, moving with the stream of patriotic fervor, he gives the young Christian idealist worse treatment than many a felon. But these are incidental to the broad, over-all pattern, which is one of remarkable adjustment on the part of the 56% of the population who make up the Christian church. The American nation goes on its winding course of crisis, moving with ever swifter tempo toward war, and nowhere, so far as we can discover (with the notable exception of the Society of Friends), is there any appreciable or effective movement of dissent coming from the organized Christian churches as such. On the other hand, year by year church-wide pronouncements are being toned down. Step by step they recede from former positions, such as denunciation of obliteration bombing, and the use of the atom bomb, to safer and saner, more general and less sharply ethical statements of conviction. Fine distinctions are drawn, much rationalization of motives and methods is elaborated, but when the smoke clears, the churches are found backing the national objectives straight down the line.

There is curious unawareness that possesses a church in process of domestication. The element of pain is slight if present at all. It is, after all, a flight from tensions, and in the very act of adjustment a kind of relief is found. Furthermore, if all or nearly all our fellow-Christians are taking the same course, no discomfort of conscience is felt except under particular

stimuli, and those may seldom be applied. And when we are all moving with the general public sentiment everything seems tranquil.

That is the way, we feel sure, that Christians behind the Iron Curtain and the Bamboo Curtain feel. They are still carrying on. In not one single nation in crisis have they failed to survive. And they may scarcely know that they are being domesticated. To the outside observer it seems a horrible fate—like freezing to death. But to the one affected it does not seem too bad, after all. Can it be that we all alike are in that plight and scarcely know it?

If in conclusion we were to try to find the tap-root of all this problem, we would have to ask one last question: Do we Christians share with the governments and the public of our nations the same general major premise, that the national welfare is of paramount concern? Must Caesar forever have his rendering first, leaving to God what is left? Surely a better way, a more Christian, reconciling, redemptive way will be found, though it may be as costly as the Cross. But until we can bring ourselves to take this way, it behooves us to exercise generous judgment towards our fellow-Christians of other lands.

Church Statistics

There are Christian churches in 229 of the 245 cities of Japan, in 487 of the 1815 towns, and in 193 of the 8381 villages.

	Cities	Towns	Villages
Total number	245	1815	8381
With churches	229	487	193
Percent with churches	93%	27%	2.3%
With churches of			
Church of Christ	223	403	129
Percent with churches			
of Church of Christ	91%	22%	1.5%

It is reported by the Christian Press that 24% of all Christians in Japan live in Tokyo.

The Young Missionary Finding His Niche

FRANK CAREY

It is with a great deal of trepidation and no small feeling of temerity that I have undertaken to write concerning the problem of the young missionary finding his niche. Rather than from one who is himself deeply involved in the process, it might seem logical to have sound words of advice from one who has been through the mill and has found his place. Yet because this problem is in many ways peculiar to this generation of missionaries and requires some factual expression before any attempt at solution can be made, perhaps it is fitting that a younger missionary should state the problem as he sees it.

I have said that in many ways this is a problem which is peculiar to this generation. This is not to say that this generation of first-term missionaries is any more maladjusted or temperamental or difficult to get along with than any previous generation of first-termers. And, in all probability, as a group the standard of competence and dedication is as high as at any period in the past. On the other hand, we cannot claim that we face *more* problems than did previous generations. It is doubtful whether any generation of missionaries has faced or will face the tremendous obstacles which confronted the first Protestant missionaries who came in the closing decades of the last century. It is not so much in the magnitude as in the nature of our problems that the difficulties lie. It is not the existence of problems and obstacles as such which is peculiar to the first-term missionaries of to-day but rather the urgency of this particular problem, namely, that of finding one's niche at a most difficult time. The reasons why this is a particularly vexing problem are not hard to find. They are largely rooted in the changed climate of Japan, political, social and religious. It is in this situation, so unlike anything else in the eighty-odd years of the history of Protestant missions in Japan, that the problem has sprung into such sharp focus.

Rather than deal with the matter from the point of view of causes and

then discuss its nature, I propose to proceed to a general discussion and description of the situation in the conviction that both causes and nature are inextricably interrelated and that the causes will become evident as we deal with the situation as it exists.

I should say at this point, too, that as a provincial missionary my knowledge and outlook are limited. I must inevitably speak mainly from the point of view of a missionary working in and with the Church of Christ in Japan. However, in such post-war developments as the NCC work camps and the first-term missionary conferences, as in the normal fields of co-operative endeavour and intercourse, there has been afforded wide opportunity for the exchange of ideas and experiences in regard to this matter. In the bull-sessions and discussions that have taken place at conferences and summering-places, it has become increasingly clear that there is a similarity of experience which transcends the bounds of denomination or church affiliation.

What, then, is the situation with regard to the young missionary finding his niche in the life of the church and the ongoing missionary movement? First of all, he comes to Japan as part of a great influx of missionaries unprecedented in several generations. Furthermore, he comes as part of the first crop of new missionaries in almost twenty years. The years of the great depression and the second world war were years of relative standstill or withdrawal from the point of view of the reinforcement of the missionary movement. From the point of view of the national church, it is many years since it had to assimilate any sizeable group of new missionaries. With the end of the war, the long pent-up missionary impulse found its release in a veritable tidal wave of new missionaries, and in the advent of relocated refugee missionaries from China and Korea. At first thought, it might be expected that the tiny Christian minority in Japan would welcome such reinforcements for the work of the church. But, unfortunately, in many cases there is the tendency to feel a little overwhelmed by the very numbers of these reinforcements. As the young missionary seeks to find his place in the Japanese church, the attitudes engendered by this feeling of being "steam-rollered" by the number of missionaries often raise obstacles in his path. It is hardly likely, or perhaps even desirable, that any process of thinning-out of missionaries will develop. Rather is it probable that the numbers will increase even more, so that this problem is likely to remain with us. We need to recognize it and show patience and understanding at such times as we may be received with something less than enthusiasm by the national church.

As I intimated above, the changed political, social and religious climate

of Japan has a great deal to do with the matter of the integration of the new missionary. In many ways the changes were inevitable but they were immeasurably accelerated by the experience of the war years. During the pre-war years the Japanese church had been rapidly attaining the status of a completely self-governing and indigenous church with missionary authority and influence gradually decreasing. With the outbreak of war, the withdrawal of missionaries and the cutting off of all effective relationships with the foreign churches, complete independence came literally over-night. And for over four years that independence was developed and consolidated by activity both within and without the church. In four years they made their own plans, carried out their own programs and in every way accepted all the responsibilities of church life. When peace came and the re-entry of missionaries was permitted, it was, in most of the established churches, upon the invitation of the church that the missionaries were permitted to return.

It was not to be expected that the national churches would ever again submit to much missionary direction, although in some churches the foreign missionaries seem to have regained some authority, in one case to the extent of virtually dominating a major theological college. The question arises as to how this affects the younger missionary more than the older ones. How does it create a special situation for the first-termers? In a Japanese church in whose life the missionaries are *invited* participants, they must perforce look to that church for some direction as to how they will be expected to work. If they are to become truly integrated into the continuing work of the church, they must necessarily seek from the church some indication as to how they may be required to fit in.

But over the past years the church has grown out of the way of working with missionaries. In a poverty-stricken country she rightly fears the undue influence of the wealth of the foreign churches. In an occupied country, there have been certain dangers involved in being tagged' as American-sponsored or American-controlled. Some Japanese clergy who never did want to work with missionaries have been strengthened in this attitude, sometimes to the point of ignoring us. Many of the younger clergy have had little experience of working with missionaries and are at a complete loss as to how to utilize their services.

When one takes these factors into consideration, it is not surprising that, when a young missionary looks to the Japanese church for guidance in finding his place, he so often receives little response. The national clergy either do not know how or do not want to use him well. This is no reflection upon

the personal relations between pastors and missionaries which are generally most cordial. But the lack of intelligent guidance for the young missionary is a sad legacy of the hiatus of the war years and an unfortunate fact of the present.

But, I hear an older missionary snort, "Fiddlesticks! Any man can find plenty to do if he has a mind to!" Which, of course, would be true under certain conditions—if he could go ahead without co-ordinating his work with the Japanese church; if he were prepared to fit into some standard pattern of activity; or if he had the experience to know where his peculiar abilities and services could be best used. Unfortunately, most of the missionaries who will read this article are not free-lance missionaries and cannot go haring off on schemes of their own (which in the long run is probably a good thing, both for themselves and for Japan!). With regard to established patterns of work, many young missionaries, rightly or wrongly, are not content to be grooved into the limited number of standard patterns—English Bible classes, preaching on invitation of pastors or bolstering up the organization and life of established churches. Most of the younger missionaries as products of a new age come with new and fresh ideas for evangelism and service. It is true that all may not be appropriate to the Japanese life. We realize that and seek only that some opportunity be given us to undertake the adaptation of those ideas to the work here. This can only be done through experiment, and a full schedule of routine commitments effectively sabotages such experiment. The average young missionary is too little acquainted with the Japanese situation to be able to say with confidence at an early stage exactly what his work will be (unless, of course, he is the kind who blunders straight ahead, let the chips fall where they may). He knows his own capacities and has his own ideas but seeks wise guidance that these may be channeled into areas where they shall be most effective. And he should be able to look to the church for this guidance.

All that has been said up to this point might come under the heading of the missionary seeking his niche in respect to the *type* of work he will undertake. This aspect covers at least half of the problem for those first-timers who are in evangelistic work. It has a rather less prominent place in the situation of those who are in more delimited categories, such as school teachers and social service workers. But there is still another aspect which enters into the problem for all. It should be evident from the preceding remarks. That is the matter of relationships. From the point of view of *esprit de corps* and general morale in any organization or movement, it is imperative that its

members have a sense of status, a feeling of belonging. That is equally true of the work of the Christian church in Japan. Generally speaking, the older missionaries with their wide connections and previous experience are quickly accepted and accorded a definite place. Not so with many of the younger missionaries. In the deliberative bodies of the church, they are ever conscious of their position as foreigners. There is not the sense of being in every respect a co-worker, a colleague in the work of Christ. Again, this is often the result of the experience of the war years or a reaction against too much potential influence, whether real or fancied, by the missionary constituency.

This lack of status is felt particularly in the case of ordained missionaries whose ordination vows should place them on an equal footing with any other minister of the Word and Sacraments. There is one notable exception in the case of the *Seikokai* (Episcopal Church). They may have their problems in this field of relationships but this is not one of them. Because of their doctrine of orders, every ordained missionary is on the same basis as any pastor of the national church, as a priest of the church. Hence they may and do become parish priests in the same way as a Japanese clergyman would. The churches in the Protestant tradition with a high doctrine of church and ministry (such as, for example, many of the churches in the Church of Christ) should reasonably expect that the same situation would apply in respect to their ordained missionaries and the national church. In actual fact, it is frequently not so.

This whole field of relationships, including the status of ordained missionaries and the place of all missionaries in the total planning and execution of the evangelistic program of the church, requires much study and prompt action. So long as the young missionary does not know where he stands in respect to the national church, it will be difficult to produce a co-ordinated and co-operating team of Christian workers, Japanese and missionary. It should be made quite clear that no young missionary is seeking any measure of authority. What the problem involves is the difference between a clearly-defined status, however subordinate, in a national church and the feeling of having no status at all. It is the difference between a servant in the household and a mere stranger passing through.

These, then, are a few of the main facts of the situation facing the young missionary as he seeks his niche in the life of the Christian church in Japan. The most natural thing to ask next would be, What can the first-timers do in respect to all this? Here I am forced to default on any clear answer which would be in the nature of a solution. If I had the answers, I would now be outside the process and hence disqualified as a representative of

those caught in the grip of this dilemma. I have tried as fairly and accurately as possible to present the picture in a general way. But beyond that it is difficult to go, except also in a general way. I myself am still seeking my niche. In my short missionary life I have come to a few conclusions which point up the way to a solution. In the remaining space left to me, I share these with you, fully realizing that the final solution of our problem rests not only with us but with the national church and the total missionary group.

But there are certain definite things that we can do to contribute towards a final solution. First, we can learn to appreciate what is the genius and particular contribution of our own church. I am not speaking here of the church from which we are sent, for I presume that we are already well-acquainted with the home church. I refer to the church in Japan which, while it may in many respects share in the genius of the parent church or churches, may have its own particular characteristics. To consider our contribution in the light of its peculiarities is to avoid wasted effort and frustration in the pursuit of a course of activity that is alien to the genius of the Japanese church. It will not necessarily mean the abandonment of our fresh insights, but it may mean the difference between adamant opposition or polite indifference on the part of the Japanese church and sympathetic consideration and acceptance by that church.

In order to appreciate the peculiar nature of the Japanese church, it is vital that we make ourselves thoroughly acquainted with the life of the church as it enters into our experience. As we see the church at work and it becomes a living organism for us, we shall begin to achieve that understanding which I have mentioned above. It should not be necessary to mention this but we ourselves can go far in achieving the status we desire in the church by the extent to which we make ourselves acquainted with, and show a deep interest in, the total life of the church in our field of work. For example, the teacher in a Christian school who knows nothing of the Japanese church will never be fully accepted by them. Furthermore, I question whether he can do the most competent job of leading young people into the church of Christ if he himself knows little about the church.

This brings me to my next point which is the desirability of active participation in the church organizations to which we are entitled to go. Missionaries, whether evangelistic or educational, who are always too busy to attend the regional meetings of their church—presbytery, synod or what have you—are not only evading their responsibility as Christian leaders but are taking a step towards alienating themselves from the total life of the church.

If we wish to deserve the co-operation and understanding of our Japanese colleagues, we should be willing to accept the same responsibility for the church courts that they do. Indeed, because we *are* foreigners, we should guard against any excuse for non-participation which might be acceptable in the case of our Japanese brethren. Quite apart from the responsibility for attendance at church courts and committee meetings, it is also a fact that such gatherings may be indispensable to the process of understanding the church and growing into it. For those missionaries whose work is of a rather specialized kind or for those who work in a specified area, these periodic gatherings on a wider scale may be their only opportunity to meet the Japanese clergy from the whole area. It is often, too, their only chance to get a clear picture of the wider work of the church in their area.

If I may turn now to the young missionary's attitude and approach to his work, there are one or two things which may help his integration into the life of the church. In my own efforts to locate myself in the work, I have come to the conclusion that we must be content many times to start in a small way. This does not mean that there may not be revolutionary implications in what we do. But it is rather unwise to burst like a bomb-shell upon the stage of Japanese church life. That may be acceptable to the American mind with its flare for the spectacular but the Japanese church is more likely to react negatively to such high-pressure methods. The slight impression that the high-pressure Occupation democratization campaign has made on the hard core of Japanese life should be a lesson to us in Christian work to put our trust in a more gradual approach. As one who is most conscious of his own shortcoming in this respect, I suggest that the two virtues most requisite as we seek our place are humility and patience. Neither of these is an American characteristic of youth. Nevertheless, assiduous cultivation of them may head off disaster for us. I am reminded of a story about a young minister preaching his first sermon in his new charge. He strode up the aisle at the beginning of the service, buoyant and confident, with a sermon which he felt sure would stir his people to their roots. With fire and vigor he began to preach but somehow the sermon failed to strike fire. He could feel the unresponsiveness of the people and by the time the service drew to a close it was a thoroughly crestfallen young man who passed sadly down the aisle. An old elder, wise in experience, sensed his feelings and said to him, "Son, if ye had gone up the way ye cam doon, ye'd have cam doon the way ye went up." Somehow I feel that there is something for us to digest as we seek the understanding and co-operation of the Japanese in this work which is so new to us.

Finally, I feel that in many cases it would be unfortunate if the young missionary committed himself completely to some particular type of work during his first three or four years. There are, of course, exceptions to this rule. But it would be better to remain a seeker until the close of the first term, during which time he would have a chance to obtain that firm and broad understanding of the Japanese church which will fit him to make a wise choice of work. A fluid experience in which he has a chance to evaluate the different areas of work in the light of his own capabilities and at the same time win the friendship and understanding of his colleagues will prepare him to find a niche into which he will fit with the maximum effectiveness in his subsequent service.

In this task of finding his niche, the younger missionary may be immeasurably assisted by older missionaries who are willing to take the time and effort to link him with the Japanese church. With their past experience and accepted status among the Japanese, it is so easy for them to become so closely involved in the work that they fail to appreciate the dilemma in which their younger colleague may be struggling. They can help the Japanese clergy give him time to obtain a thorough grasp of the whole area of possibilities without being rushed into the first work that opens up. By association they can help him to achieve a status in the councils of the church. By understanding and support they can help him get his ideas across in a way acceptable to the church. As we first-termers face this problem, we look to both the Japanese church and the older missionaries for understanding and sympathy that the energy and insights we bring to the work may be used most effectively to the glory of God and the building up of His church.

Spearheads of Evangelism

IAN G. MACLEOD

The years since the war have witnessed a great upsurge in the church's consciousness of her evangelistic task and opportunities, and a renewed effort by most denominations in nearly every country to make a real advance in the cause of the kingdom. As the church of Christ emerged from the war years and began to take stock of herself, it was realized by many that she was in a very serious position of retrenchment, due to loss of vision before the war, and a draining of her people's energies from the work of the kingdom to the prosecution of the war. Almost spontaneously, crusades under one name or another were instituted by the various denominations in the immediate post-war years, and these have borne fruit in a more vigorous church life than had been visible for many years, and in a real increase in membership.

As elsewhere, the church in Japan has been seized with a renewed sense of mission, and an earnest desire to pursue an aggressive program of evangelism. Realizing the unprecedented nature of its opportunity in the face of the religious vacuum of the immediate post-war years, the churches in Japan have both carried out programs of their own, and welcomed the services of foreign evangelists and missionaries. It is with the visits and work of some of these that this article is concerned, rather than with the efforts of the indigenous church and of Japanese evangelists. It is written in the hope that the methods used in various evangelistic campaigns may serve as a guide, or perhaps a warning, to others engaged in preaching the gospel in this country. The coverage is necessarily limited, and makes no pretense at being complete. Many noteworthy evangelistic enterprises will not receive mention, and it is to be hoped that they will be recorded some day by those who know of them, for the help and enlightenment of us all.

A brief survey will be made of the work of the following missionaries, evangelists and groups: Dr. William Axling, Mr. and Mrs. Gordon Chapman, Dr. E. Stanley Jones, Rev. Lawrence Lacour and the All Japan Lacour Musical Evangelistic Crusade, Rev. R. A. Egon Hessel, and the mission of the Southern

Baptist Convention.

It is fitting to begin with the work of the oldest and longest resident missionary in Japan, Dr. William Axling, who has completed fifty years of work in this country. His work since the war has been a part of the Three Year Movement, which was sponsored by the Evangelistic Board of the Church of Christ as a movement to reach the masses who had never been touched by the church. Dr. Axling has been an evangelist at large, working for the united church, and travelling all over Japan. Since the war he has visited 32 of Japan's 46 provinces. His official retirement from the work of his mission, and his 78 years, have not placed him on the shelf or abated his vigor, but rather have made his services available to the church in a unique way.

At the end of October, Dr. Axling returned from a five weeks' trip to Yamagata, Fukushima and Aomori prefectures, and a brief statistical survey of this trip will provide a typical sample of his activities. In five weeks he held 60 meetings- nearly two a day. First decisions for Christ numbered 1089; pledges to study Christianity with a view to becoming a Christian, 387; rededications on the part of Christians, 930. These were recorded on cards provided at the meetings. The number of those making first decisions represents approximately a third of those in attendance.

The meetings are the culmination of weeks of preparation on the part of the ministers and congregations which prepare the ground for the missionary to come and supply the extra lift that carries people over the point of decision.

Dr. Axling, with a mastery of Japanese such as few foreigners have ever attained, and which Japanese often say surpasses their own command of the language, relies on the preaching of the word for the effectualizing of the gospel. He does not employ audio-visual aids, but has no criticism to make of their use. One of the weaknesses of the services, he feels, has been the lack of good music. Rarely is special music provided by the churches.

Dr. Axling has noted a number of changes in the nature of the audiences during the period since the Three Year Movement was launched in 1948. At first, large meetings were held in public halls in an effort to reach as many people as possible with the gospel. People came in large numbers, with mixed motives. Curiosity was combined with the notion that it was good policy to align oneself with the predominant religion of the conquering nations. Moreover the bottom had dropped out of Shinto, and Buddhism for the time was out of the picture. Out of this terrible sense of vacuum in the moral and religious life of the people, and out of a real desire on the part of many to find some foundation for life, there was almost a stampede towards Christianity. It

represented a real groping for something to take the place of what people had lost.

The situation, however, has changed materially. Buddhism has made an aggressive return, and Shinto also has experienced a strong resurgence. The sense of religious vacuum has largely disappeared, though by no means from the minds of everyone. Those who come to hear the gospel now come with a real heart hunger, and a feeling that Christianity alone can satisfy this hunger. Thus the curious and the casual, who formerly crowded into evangelistic meetings, are no longer there.

The results therefore are less spectacular from the standpoint of numbers, but they are more durable. This is due partly to the effort to make them more church-centered. Previously meetings were held often in theatres in the effort to accommodate large crowds. This practice has ceased, and where there is no church, or where it is too small, meetings are held in homes, town halls, or rented halls. These are invariably filled wherever the evangelist goes.

The follow-up work, moreover, is more effective than formerly, for with the church-centered nature of the meetings, there is more responsibility and participation on the part of the church people. The card signers have a stronger sense of relatedness to the church, and more incentive to return. The pastors and elders are urged to follow up with visits and monthly letters or post cards, to show that the church is interested in these people.

In spite of the change in the situation, with the elimination of original reasons for attraction, and with the outward decline from the spectacular to more modest meetings, Japan still offers, Dr. Axling is convinced, the greatest evangelistic opportunity in the world.

When Dr. Luman Shafer returned to America after several months spent in Japan as liaison counsellor for the Interboard Committee for Christian Work in Japan, he made special mention of Rev. and Mrs. Gordon Chapman of Hokkaido, and the "forward thrust of the church into new areas," of which they are the key figures, along with their Japanese associates, Rev. and Mrs. Shinzo Miyoshi. The Chapmans returned to Hokkaido in 1948, and have been engaged since then in aggressive propagation of the gospel through preaching trips, rural gospel schools, scripture and tract distribution and Bible classes.

On evangelistic trips, Mr. Chapman often takes a group of about three university students and remains in one town for several days, holding meetings. He hopes to return to his pre-war method of taking a half-dozen students and camping in one place for a month or six weeks. Very often, by the end of such an intensive campaign, a congregation was organized and set on its feet.

Noson fukuin gakko, or rural gospel schools, have been conducted with the help of students from a dairy college. Over a period of three to five days, 40--50 young men and a few young women would be gathered in a locality, and a course of Bible lessons given, accompanied by addresses and discussions on other fields, such as health and rural rehabilitation. Extensive use is made of films for both religious and secular teaching. Each evening is given over to a public meeting.

Since the spring of 1949, fifteen new places, where regular worship is carried on, have been opened up. Two of these have become self-supporting and called their own full-time pastors, and another is ready to call one. The others depend on the regular visits of Mr. Chapman and his associate, who go alternately, and also on the leadership of local laymen. Extensive sowing of the seed has been done elsewhere, and many invitations received to return.

Another method that has been effective in reaching non-Christians is the distribution of tracts and gospels. Even such a random method as dropping tracts from the car window, in passing along the street, has had its results. The tracts are invariably retrieved by pedestrians, and one of these wrote a letter requesting more light on Christianity, and in due time was converted. On one occasion, the handing of a Gospel of John to a passenger seated across the aisle in a train led to his request later by mail for a New Testament, and then for the complete Scriptures. He testified that he was making the Bible the basis for twenty-minute talks on morals, given every day to the group of government employees working under him.

An advertisement inserted in a Sapporo newspaper that free gospels would be supplied on request received a response by mail from 15,000 persons. These names were filed, as are those of all card-signers and other contacts. An effort is made to follow up initial contacts, and Mr. Chapman hopes to institute a correspondence course with full-time workers, who will write to enquirers and send literature that will bring them progressively to a decision and guide them in Bible study.

Over 5,000 scripture portions and Bibles have been distributed among the National Police Reserves, and over one thousand men have made decisions to accept Christ as Savior. Many of these, on being dispersed to other police centers, have organized Bible classes and invited the nearest pastor to help. One such police officer requested 100 copies of the New Testament to provide for all the attendants at his local Bible class.

A valuable asset to evangelistic work in Hokkaido is the Hokkaido Christian Training Center, which has been built during the past year right next to

Mr. Chapman's house. Here, among various activities, a month's intensive training course for lay workers is to be started. Thereby it is hoped that many will be equipped to carry on the services of the church in country districts where full-time pastors cannot be supported.

The Chapmans feel that the opportunities for evangelistic work in Hokkaido are unlimited, and merely await workers to exploit them.

The strategic nature of the opportunity offered by Japan to Christian work since the war has evoked visits from a considerable number of distinguished churchmen. Among these, Dr. E. Stanley Jones has made two visits to Japan, for the express purpose of conducting evangelistic missions, coming under the auspices of the National Christian Council. He arrived the first time in February, 1949, and spent nearly a month travelling about and preaching at mass meetings, with the aid of an interpreter. He preached in 17 cities, at 56 meetings, to audiences totalling more than 40,000. Decision cards were used, and 7,500 decisions recorded of non-Christians desiring to study the Christian faith. The second visit was in the early spring of 1951, when another itinerary, covering the country from Kyushu to Hokkaido, was carried out. In 39 cities, 145 meetings were held. The reported attendance was 96,220, of whom 20,500 signed the decision cards. Contributions in the meetings exceeded ¥450,000.

The preparations for the meetings were made by the local committees responsible in each place, these being interdenominational in nature. Rather than holding the meetings in churches, where only a limited number could attend, a practice was made of renting a large secular building such as a school auditorium or the public hall of the town. At the meetings, as people entered they received a song sheet with decision statements printed on them. Thus was avoided the commotion of passing out cards during the meeting. Where possible, the preliminary part of the meeting was kept to a minimum.

Dr. Jones invariably closed his address with an appeal for a decision. Two kinds of decision were provided for on the sheets, one a definite commitment to Christ, and one a pledge to make a serious study of Christianity with a view to becoming a Christian later. Sometimes a third option was given, a rededication for Christians. After the appeal, the ushers were asked to gather the sheets, beginning at the front row and working back, so as to face the audience. Then with the sheets in his hands, Dr. Jones would pray for those who had made their decision, and in some cases called on them to rise while he prayed.

Some improvements suggested by Dr. Jones for the better conducting of

evangelistic meetings are worth recording. More imagination could be used in planning the preliminary worship service, which was generally designed for Christians and lacked appeal to a non-Christian audience. Moreover a good song leader would improve the singing immeasurably. Introduction speeches would be better if shorter, and much could be done to train ushers in arranging seating and conducting people to their seats.

Believing strongly in the necessity and effectiveness of follow-up visitation evangelism, Dr. Jones made arrangements for Dr. H. H. McConnell to come to Japan to introduce this method to the Japanese churches. Dr. Jones felt that the fundamental need of the Japanese church was to make its evangelistic responsibility laymen-centered instead of clergy-centered, and to accomplish this, ministers needed to do more to train the members and inspire them with their responsibility for effective and concerted witness.

Perhaps the most colorful evangelistic group ever to tour Japan was the All Japan Lacour Musical Evangelistic Crusade. Rev. Lawrence Lacour spent three months in Japan as an American naval chaplain after the war and conceived the desire to return and render service to Japan. He broached this wish to Mr. T. Muto, now editor of the Kirisuto Shimbun (Christian Newspaper), and later, after some correspondence with him, arrived in Japan with his evangelistic team. The party included his wife and two young ladies, Miss L. Seashore and Miss L. Ostlund. They brought with them an array of musical instruments that included four marimbas, a harp and a trombone, as well as a station wagon and a car with house trailer built specially for negotiating the narrow Japanese roads.

Before the arrival of the party, a complete itinerary had been drawn up by Mr. Muto, and a Lacour Evangelistic Committee formed, with representatives from various denominations. Extensive advertising was undertaken with posters, handbills and press coverage. Ministers were sent to many cities as personal messengers to prepare the ground, and halls were rented in advance.

The first meeting was held in Tokyo in the form of an audition before fifty ministers. Then followed a meeting at Aoyama Gakuin for Christians, and three public meetings on successive days. The auditorium was filled each evening, and on the last one many had to be turned away. About 10,000 people in all attended over the three nights.

After this the itinerary began and the group, with Mr. Muto as general manager and interpreter, proceeded on its schedule, visiting cities on the Tokaido line. At each point an evening meeting was planned, with an afternoon meeting if time permitted. The weather being good for the most part,

many outdoor meetings were held, always at the option of the local committee.

The intensive advertising that preceded the arrival of the team in each locality and the novel character of their equipment and program attracted the people in throngs. The program included harp, marimba and trombone numbers, and singing by Mrs. Lacour and one of the young ladies. Mr. Lacour would give the message, with Mr. Muto interpreting for him. The sermon often made an even greater impression than the music. Lacour's sermons were very simple in nature and well-adapted to the capacities of his audiences. He simply told about the life of Christ from his birth to the cross, resurrection and ascension, dramatizing it with great effectiveness. For the great majority it was the first time they had heard the story of our Lord's life, and the message carried its own weight. The effectiveness of the crusade was enhanced by the personal qualities of the members, whose sincerity and patience amid difficulties made a strong impression.

The weeks of August were spent in travelling down the east coast of Honshu, and through Kyushu, where audiences totalled 10,000 at several meetings. Offerings were taken by young people, who pushed through the crowds brandishing fishing nets, and gathered ¥20,000 at each meeting. Travelling up the Japan Sea coast, on the main island, the journey was full of thrills. Roads were very bad, and the house trailer complicated travel over them and caused a few exciting moments, but the party was able to negotiate the bad stretches with the help of the local people who went to work with spades and baskets, and sometimes through the kind offices of the provincial road office, which loaned trucks, lumber and gravel. The complete schedule was fulfilled on time, despite delays on the road, and not a single place was disappointed. As the narrator expressed it, "We were conscious of the guidance of God."

The latter part of September was spent in touring Hokkaido. An open air meeting in Hakodate was attended by an audience of 13,000.

Again, in the Tohoku cities, large crowds gathered. In Morioka about 13,000 people attended an outdoor meeting, and the governor delivered a welcome address. At Nikko, Mr. Lacour was responsible for starting a church building fund by offering to give to the group of Christians there the sum of \$200., if they would raise an equivalent sum, that is ¥72,000, by the next morning. The next twenty hours saw a very busy group of people, and by next morning the full amount was either in hand or promised. The church is in prospect of being built next year.

After the return to Tokyo in mid-October, a ten-day series of meetings

was held. Lacour regarded this as a real test case, since throughout the trip, holding as they had only one or two meetings in any one place, they had been unable to realize a "consecutive impact," which was felt necessary to bring people to a real decision. The audiences ranged from 1,000 to 3,000 at each meeting, and totalled about 20,000 for the ten days. During this period Mr. Lacour delivered twenty sermons.

The party had covered a distance of 15,000 kilometers (nearly 10,000 miles) and held 194 meetings in 128 places. An estimated 460,000 people had attended the meetings, of whom 38,000 had signed decision cards. Offerings totalled ¥1,100,000. All major cities and towns of 20,000 population and over were visited.

In March, 1951, an investigation was made by letter of the results in all points covered in the campaign. Many did not reply to the letter, possibly because of failure of adequate follow-up work, but it is estimated that roughly 20 percent of the card signers have continued to attend church, and 6 percent have received baptism.

Financially the crusade supported itself. Programs were printed and sold, and the net proceeds of these, combined with the offerings, were sufficient to defray costs except for a few minor expenses. On leaving Japan, Mr. Lacour left the four marimbas to be sold, and the money is being used by the Kirisuto Shinbun, in the publication of Christian literature.

The Lacour Crusade combined points of strength and weakness. The fact that a group of foreigners was travelling to many out of the way places bringing such a varied and novel assemblage of equipment could not help but arouse intense interest everywhere, and the attractive nature of the music carried its own appeal. Throngs gathered, both of the intelligentsia and the working-class people. In many places such a large gathering had never before been experienced in the history of the town. If numbers are desired, it would seem that the appeal to curiosity is an element that needs to be considered.

For many thousands who had thought that the church was an exclusive and special kind of place meant for only a few, and with little relation to themselves, the threshold was lowered for the first time, and they found themselves, if not actually within the walls of a church, at least experiencing a service of Christian worship. Moreover, for the first time the basic rudiments of the Christian gospel became familiar to them.

While the crusade was extremely good publicity for the church, its effects were not commensurate with the initial stir created. Of itself, it achieved only the first step in evangelism, that is, bringing people together to hear the

gospel. Due to the short stay at each place, the crusade could not make the impact that a longer campaign would achieve, and bring large numbers to the point of serious decision. It placed Christianity on the map, as it were, and smoothed the ground somewhat, but was no substitute for the spade work necessary to any real advance of the kingdom. This had to be left to the local churches, and undoubtedly many churches failed to capitalize on the opportunity to pursue the initial contacts made through the signing of decision cards. It may be that many Japanese ministers hesitate to call in the homes of strangers, and that must be faced earnestly and overcome. The random seed of the gospel sown in the human heart needs nurture, and for lack of this it often dies before sprouting. Many ministers on the other hand did follow up the seed-sowing of the crusade, and reaped a real harvest of new believers.

While Mr. Lacour's gospel messages were very effective, it was felt by many of the students and intelligentsia that he did not sound a note deep enough to speak to the tragedies of life. His experience of Japan had been too short to put him in possession of the deepest elements of Japanese thought and experience, notably their sense of the tragic element of life. It is felt by many Japanese that the gospel becomes something cheerful and optimistic when it passes through the experience of an American, and loses something of its power to pierce down into the more somber depths of human experience, and speak to the hearts of those who, as so many thousands do in the orient, carry on an existence of almost unrelied suffering and heartache. The experience of real physical hardship is one which many of us from the west have never had, except in slight doses. While it may not be possible, nor incumbent for us, deliberately to manufacture hardships, such as millions endure as part of their daily life, nevertheless it is our task, in so far as we can, to enter vicariously into the strain and struggle of those about us. Feeling their pains and thinking their thoughts, we shall have a message for them where they are. The gospel of Jesus Christ must be presented, not as an easy patent cure-all, or as a fire escape to heaven, but as the power of God unto salvation from the particular sins that are destroying the lives of particular people, and as God's victory over the very specific defeats and despairs of this one and that one. We of the west require much heart searching before we can become possessed of a message that will reach down into the experience of those of the east, and speak from deep to deep.

An effective, if somewhat less spectacular, program of evangelism has been conducted by Rev. R. A. Egon Hessel, through a project of neighborhood evangelism in a district of Kyoto, and we shall turn to make a brief survey

of this experiment. It represents an effort of a localized and concentrated kind, a more saturating permeation of a limited area.

Returning to Kyoto after the war, Mr. and Mrs. Hessel found themselves living next to a student dormitory, occupied by Doshisha and Kyoto University students, and a Christian family who acted as residence supervisors. The dormitory belonged to the Swiss East Asia Mission, of which the Hessels are missionaries, and provided a nucleus and starting point for their work. Before long, with the help of the students, Mr. Hessel had started a Sunday School, a young people's group and an adult group in the dormitory, and for a year the institution operated officially as a branch Sunday School of one of the local churches of the Church of Christ. By the end of a year a number of adults had been baptized, and the group was organized, to receive recognition as a "B" class church. After three years a grant was received from the mission and a church hall built. At the request of some of the young people, and following a survey of the district, a kindergarten was opened in September, 1950, and now has an enrolment of 40, and employs two trained teachers.

In January, 1951, a nearby vacated church was bought with the help of a further grant from the mission, and a subsidiary institution organized, in the form of a day nursery with an enrolment of 60 children. Soon a Sunday School, evangelistic meetings and regular worship services developed here as well. Since January, 1951, a young pastor and his wife have been called and are working in these institutions, and a weekly program is in full swing. Weekly attendance at all meetings totals 1,000, and the Sunday School enrolment is about 400.

Much of the secret of this steady expansion has lain in a systematic and persistent program of neighborhood visitation by both the missionary and the church members. This visitation was first preceded by a survey based on information gathered largely from the police stations through the ward. From these, maps of the districts and lists of the households were secured, and the habits of the community studied; for example, hours for meals, for visits to the public bath, for being at home. The locations of schools, shrines, temples and other religious institutions were noted.

Once all the information was gathered, about one hundred houses in a nearby block were selected, and first-contact calls were made. The visitation would be conducted by teams of two, who would introduce themselves at the door and make notes of any personal information they could discreetly gather about the household. The visitors carried with them pamphlets or invitation cards indicating the purpose of their visit, and announcing the times of meetings.

The contact calls would be repeated in the same neighborhood at least six times, and usually some member of the family would begin to attend some of the meetings. The general attitude of the people was very friendly, and soon developed into real confidence, once they understood that the missionary and his helpers really wanted to serve them, and were not agents of an insurance company or tax office. Soon the calls would become calls of pastoral care, even for families that had no direct connection with the church. Merely listening to their troubles became an effective avenue of service.

As soon as a person had been attending meetings in a fairly regular way, he was enrolled in the enquirer class and entered on the calling list of the missionary and pastor along with the regular members. From the enquirer stage it has usually taken from three to six months for a person to be led to Christ.

The calling has thus become categorized as first-contact calling, regular pastoral visitation, and visits to parents of kindergarten children. Young people, elders and deacons are all trained in visitation evangelism, and about twice a year special visitation campaigns are conducted, with teams going out, two by two, to call on all members, enquirers and parents.

The organization of the church as a community enterprise has deepened the bonds of unity of all the members, and given them a strong sense of responsibility for all the unchurched people about them. All members live within walking distance of the church, and can thus fulfil their church obligations with a minimum of effort in commuting, and the church is truly identified with the community. Each member knows at once about the worry or sickness affecting one of their number, and the closely knit nature of their mutual involvement makes for a great experience of sharing life, in both its joys and its sorrows.

This serious experiment in the technique of systematic visitation evangelism points the way to an effective kind of service that missionaries and pastors can render. It may not be possible, or always advisable, for a missionary to assume the duties and responsibilities of a regular pastor, but in many cases the evangelistic missionary can train and encourage the pastors and congregations, with whom he stands in special relation, to give serious thought, prayer and effort to this mode of service, which has proved so effective where tried across the water, and in the case here outlined.

Another evangelistic effort that is worthy of notice is a special preaching campaign conducted by the mission of the Southern Baptist Convention. Eight American preachers, some of them theological professors, were brought over

this past summer, and after a week's orientation course, were sent out with interpreters on a special six-weeks' campaign. Meetings were held in each place decided upon for one week, from Tuesday to Sunday evening. Though previous preaching missions had made extensive use of public halls, this time meetings were held in the churches. Attendance was thereby smaller, but was better sustained, as people came night after night throughout the week.

Movies were not used as they had been previously, and children below high school age were turned away. The effort was directed, not to the casual or curious, but to those with serious purpose and interest.

In the six weeks of meetings, forty centers received preaching missions, and well over 10,000 decision cards were received. Of the two choices given, 45 percent signed the decision to accept Christ immediately, and 55 percent pledged that they would attend church and study Christianity.

In a survey of several churches, people were asked to hand in unsigned questionnaires on what influenced them to attend the meetings. Of the replies, 80 percent said it had been personal visitation. The second influence was cruising cars with loud speakers announcing the meetings, and of least influence were posters and newspaper advertisements.

Follow-up meetings are being held and will continue, with visits from out-of-town speakers. Those who signed cards were given a booklet on church membership, explaining the meaning and purpose of the church, and the essentials of the Christian faith. Of those signing the enquirers' pledge, about 50 percent are coming to church, according to a later survey.

Thus the evangelization of Japan is being carried forward by various means and ways. Diverse in their nature, all have their strong and weak aspects. Yet all give great reason for praising God for his continued mighty working, and grounds for renewed faith in the power of the gospel to redeem human lives wherever it is preached in the conviction and strength of the Holy Spirit.

Evangelism in Japan precludes by its very nature and scope a complete survey of all its aspects, especially within the limits of a magazine article. Many great enterprises have not even received mention, notably the indefatigable work of Dr. Kagawa, some description of which it was hoped could be included. However, it is hoped that from the few examples outlined here, something of value and inspiration may come to guide and encourage us all in the labor to which we have set our hands, the task of living and preaching the gospel of Jesus Christ in Japan, and unto the ends of the earth.

Post-War Reforms in Religions

ANTEI HIYANE

August 15 is a memorable day in the history of Japan. It was on August 15, 1549, that Francis Xavier, the first missionary, put his foot on Japanese soil at Kagoshima. On August 15, 1945, Japan accepted the Potsdam declaration with unconditional surrender to the allied powers. After the termination of the war, many reforms have been realized in various fields and changes in the religions of Japan are significant. Japan, the solitary group of islands in the Far East, excluded all foreign currents for many centuries, but the defeat exposed Japan to the tides and the winds of world forces. August 15 again marks the beginning of a new era.

In Japan's religions of Shinto, Buddhism and Christianity are now seen changes resulting from the abolition of the prewar Religious Bodies Law, the separation of Shrine Shinto from the state, the emperor's denial of his so-called deity, and the religious freedom guaranteed by the new constitution. I wish to write of the reforms brought by these events into the religions of Japan.

On October 4, 1945, GHQ of the allied occupation ordered the abolition of restrictions on political, social and religious freedoms. Among the laws thus abolished were those relating to religion, especially the police peace-preservation law and the Religious Bodies Law. By the former, a member of religious bodies, including the Holiness churches, either accused or imprisoned, were set free.

Before the war it was said that the Religious Bodies Law was enacted to promote the sound development of religious bodies. But those detailed rules were not only vexations, they interfered with the administration of religious activities. These dangers to religious freedom led to the abolition of the law.

This Religious Bodies Law, which had been enacted in 1939 after long negotiations and many objections dating back to 1899, was therefore repealed. However, in spite of its unfortunate aspects, it did guarantee the property of religious bodies. That aspect had to be provided for. Thus the Department of Education enacted the Religious Juridical Persons Regulation to cover

property matters, insisting that the repeal of the old law was intended to remove restrictions on religious freedom and was not intended to leave religious groups without security in their property. So on December 19, 1947, the Religious Juridical Persons Regulation was enacted, and the establishing of a religious body became very easy, free from all government interference in the administration of religious matters. Not only sectarian Shinto, Buddhism and Christianity, but also shrine Shinto believers were enabled to form religious juridical persons. This was a very great reform for all religions.

When the old Religious Bodies Law had finally been put into practice in 1940, the religious bodies officially recognized by the government were limited to thirteen sects or branches in sectarian Shinto, 56 branches in Buddhism and two branches of Christianity. Then under totalitarian influence, the Buddhist sects were reduced to 28 branches. Under the law, when a temple wished to change its sect, the approval of the chief priests of both the former and the new sect was necessary. The establishment of a new temple was not permitted unless it belonged to an officially recognized sect. Moreover, any revision of regulations of a sect had to secure the approval of the government.

The repeal of the old Religious Bodies Law and the unlimited freedom guaranteed by the new constitution encouraged various groups half concealed in the old official sects to declare their independence. Figures indicate that the 13 sectarian Shinto sects had increased to 206 by August 31, 1950. The 56 branches, under 13 sects, of Buddhism increased to 186 sects. The divisions of Christianity numbered 36 on that same date. Moreover, the so-called new religions, or amalgamations of religions, totalled 93 groups. As the years pass, the number of these sects may increase, in spite of the possible disappearance of some recently formed groups.

In Buddhist temples under the new law, the chief priest as head of the juridical person has full authority and laymen have no concern in religious matters, so it was easy to decide to separate from the sect organization.

The legal position of sectarian Shinto under the old law was practically identical with that of Buddhism. Any new group that wished to organize had to get under the roof of an existing sect. Certain sects were so extremely tolerant that they admitted to their group some local units that were utterly irrelevant to the chief shrine of the sect. Since this old compulsory grouping was irrational, an inevitable result of the post-war freedom was the immediate separation of many of these logically unrelated shrines or groups.

It had long been disputed whether shrine Shinto was a religion or not. In spite of its actual nature of establishing relation between man and the

gods, the government since the Meiji era followed the policy of treating shrine Shinto as non-religious patriotic ceremonies. The government supported these shrines for about 80 years. Thus, for nearly a century shrine Shinto existed in the contradictory position of performing various religious rituals yet officially supported by the state as non-religious. So it should be said that the government by its policy of control obstructed the free religious development of shrine Shinto in modern times.

Because shrine Shinto had been used as a basis for ultra-nationalism by the government and military men, GHQ decided to separate it from the state and to restore its genuine position as a religion. This was done in the Shinto directive which abolished the support, supervision and propagation of shrine Shinto by the government. It gave a very clear solution to the religious questions which had persisted for many years about the shrines. In February, 1946, the Shrine Bureau, with all official laws relating to the shrines, was abolished, and the matter was transferred from the Home Department to the Department of Education. To make the new policy thorough in reducing this Shinto to the level of voluntary religion, the national Shinto university in Ise province was abolished. The Department of Education in August notified all local governors that contributions to shrines and provision for the expenses of their festivals through public and government funds should be prohibited.

To carry out the reforms which the new situation demanded, most of the shrines joined in a Shrine Association to promote their common interests. The Ise Shrine was at the center. The Yasukuni Shrine for the war dead and some other shrines did not join. But some 86,000 shrines started this new organization to guide the course of reconstruction of their institutions and festivals, reorganization of supporters and the new education of priests, as shrines of the people entirely apart from government protection.

Many obstacles stood in the way of these reforms, and financial difficulties were among them. Before the end of the war, the financial position of these shrines was comparatively rich because of the protection and support received from the state, from public organizations and supporters. But in the new reforms, all these shrines were compelled to establish financial stability by the distribution of charms and tablets, selling calendars, performing marriage ceremonies or even renting rooms. But a more serious weakness is the lack of ability among their priests. In spite of the importance of leadership, these shrines found this to be one of their greatest weaknesses, since under government protection for many years there was no incentive to develop strong local priests or ministers. Moreover, the doctrines of the shrines, concealed

in mysteries, were not interpreted reasonably by the priests. The primitive rituals and the teachings of the shrines can not confront other religions and modern learning, and, generally speaking, the culture, character and judgment of the priests are not superior. For example, the educational or social institutions of these shrines are almost non-existent. The head office of the shrine organization is much concerned to develop the ministerial ability of the priests, and to establish educational or social institutions, yet they may need many years to achieve this goal.

While shrine Shinto has no founder, scripture or church, sectarian Shinto does possess historical founders (Shinto Taikyo excepted), written documents and independent churches. Before the termination of the war, sectarian Shinto was limited to thirteen sects that received their independent position through official recognition in the Meiji era, which recognition was limited to thirteen sects at most. Tenrikyo, Konkokyo, Kurozumikyo, and Izumo Taishakyo were the prominent sects among them. Some sectarian Shinto groups followed after state Shinto, imitating the robes of the priest and the structure of the shrine, not to speak of the same deities which they worshipped. But Tenrikyo and Konkokyo, officially approved belatedly, worship their own gods who are not found in Japanese myths, and the two sects have been striving to separate from shrine Shinto, inwardly as well as outwardly.

Under the new laws, with the old restrictions removed, any religious sect is required only to give notice of its establishment to the government. Hence the numbers of new sectarian Shinto groups is astonishing. Because of their new position, their doctrinal documents are not yet arranged. Their doctrines, ritual and ministry are not totally different from those of the former thirteen sects. Their teachings, especially, are far inferior to Buddhism and Christianity. Some sectarian Shinto groups are striving to become universal religions, but it seems a ridiculous daydream.

Under the old Religious Bodies Law, the Catholic Church (Nippon Tenshu Kokyokai) and the Protestant Church (Nippon Kirisuto Kyodan) were the two Christian churches officially recognized. As the protestant Church of Christ in Japan was the united church of various denominations of different history and characteristics, some of them separated after the war to continue independently, as the Episcopal, Southern Baptist, Lutheran and Reformed Churches and the Salvation Army. These reforms and the ecumenical trend in the Protestant churches in Japan require a separate article.

The Christian churches, which had been oppressed during the war decade, promptly became active with the end of the war. The total numbers of

Christians, Catholic and Protestant, total about 300,000, but it is said that nearly 2,000,000 people frequent the churches. It is noticeable that most Christians believe the gospel through their own personal decisions, and not because of family traditions as in Buddhism, for example.

Religious freedom is one of the essential conditions for the happy life of people, and one of the basic principles of human privilege. So the constitutions of all civilized nations guarantee freedom of religion. The constitution of Japan also provides for it, following the custom of western countries. But as Japanese have never fought for religious freedom or spilled their blood for it, they do not appreciate it as a treasure. In fact, Japanese people have not enjoyed religious freedom as provided in the new constitution. Moreover as the government stood upon almighty legalism to publish laws as it wished, religious freedom was restricted.

The new constitution, with its provisions for unlimited religious freedom, was published on the basis of the Potsdam Declaration which emphasized various freedoms and human privileges. Article Twenty states:

"Freedom of religion is guaranteed to all. No religious organization shall receive any privileges from the State, nor exercise any political authority. No person shall be compelled to take part in any religious act, celebration, rite or practice. The State and its organs shall refrain from religious education or any other religious activity."

This article which enunciates the principle of religious freedom, emphasizing the separation of religion from the state, is a major reform in the life of Japan. The old constitution provided that Japanese should have religious freedom so long as it did not disturb public security and order, nor interfere with their duties as subjects. The new constitution provides for unlimited religious freedom. Both constitutions use the same words for religious freedom, but the meaning in the two cases is totally different. It is an epoch-making event that Japanese received such complete religious freedom for the first time through the new constitution.

On January 1, 1946, Emperor Hirohito declared through an imperial rescript that he was not any so-called deity. In polytheistic Japan, it was not strange that the emperor was deified among various deities, but particularly since the Meiji era, the emperor was raised to heights of special deification for the populace. While some progressive scholars of the (pre-war) constitution insisted that the emperor was the agent of the people, other conservative scholars, the militarist factions and ultra-nationalists propagated the view that the emperor in himself possessed supreme sovereignty, and they deified him to suit their

purpose. Now the emperor himself denied his so-called deity and recognized his humanity among men. This was closely related to the separation of shrine Shinto from the state.

Another aspect of this reform is seen in education. The new basic educational law provides for religious education, without limits, in private religious schools. In 1899, the Department of Education prohibited religious education in private schools maintained by religious groups. Now each such school has unconditional freedom in its religious education. While the law provides in Article Nine for a tolerant attitude toward religion and its position in society, yet it also states that in schools established by the state and local public bodies there shall be no religious education or activities for any special religion. Thus while schools maintained by religious groups have complete freedom in instruction, public schools recognize the principle of complete separation of religion and the state.

In 1947, the parliament decided to cultivate some religious sentiment in education, and the Japan Religious League also favored the measure. But such so-called religious sentiment can not have concrete expression in Japan where various religions have existed in a chaotic state. Religious education is properly guaranteed in schools established for that purpose.

Since the Meiji Restoration of 1868, religious reforms were discussed by many people, but the religious world was asleep in feudalism and ancient traditions, and lacked any real energy for positive achievement. The bitter defeat in war and the aspirations for reform in the post-war period have revived the old discussions. For instance, the restoration of the true spirit of the founder, the encouragement of priestly or ministerial activity, the translation of scriptures into colloquial language, the separation of temples from the grave yards and their preoccupation with funerals and memorial masses, a new emphasis on street evangelism, new methods of propagation, the modernization of doctrines and ceremonies, the effect of religious music, the modern equipment of shrines and temples, the democratization of religious bodies, the autonomous authority of religion, the rejection of superstition, the abolishment of prison chaplains, the reconstruction of war-damaged buildings, the education and re-training of teachers—all these are being discussed and planned now, but their consequences or real achievements can not as yet be foreseen.

Religious reforms, then, have just begun in Japan through the new conditions of religious freedom. In these chaotic conditions we may expect Christianity to be the most active.

News Items

Compiled by GORDON DALBECK

Japan-Korea NCC's in Co-operative Relief Project

Under the direction of the Japan National Christian Council, 6 tons of clothing have been collected for Korean relief. The Korean NCC has arranged, on its part, for a Korean Navy Patrol craft to carry these goods from Japan to Korea. Distribution will also be handled by the Korean NCC.

Study Fellowship on Christianity and Communism

Nearly all of the twenty-three missionaries who participated in the New York Study Fellowship on Christianity and Communism have returned to their fields where they are finding opportunity to pass on their insights to fellow missionaries and to nationals. Articles regarding the Fellowship have recently appeared in the Christian Century and in other publications. The three missionaries from Japan who attended, Miss Alice Gwinn and the Reverend and Mrs. Sam Franklin, are hoping that plans may be worked out for a series of informal institutes with Japanese Christians on subjects related to the ground covered in the study Fellowship. Meanwhile they stand ready as far as other duties permit to meet with any groups of missionaries who wish to discuss problems in this field. Miss Marion E. Hartness of Korea was also a member of the group, and is now located in Kumamoto.

Asian Christian Professors Conference

Mr. Dean Leeper, Japanese National YMCA Fraternal Student Secretary, Economics Professor Mikio Sumiya of Todai University, and Professor Takashi Komiya, Dean of the Economics Department of Kansei Gakuin, attended the Asian Christian Professors Conference, December 11 to 22, in Jakarta, Indonesia. The conference theme was, "The Christian Witness to the Idea of a Responsible University in Asian Society." Also considered were evangelistic

objectives and methods of the Student Christian movements in Asian universities. Several groups of Japanese professors have been meeting to discuss these problems and the Japan delegation was able to take real responsibility and leadership in this conference sponsored by the World Student Christian Federation, Geneva, Switzerland.

Jehovah's Witnesses Increase

Since the end of World War II, 60 ministers, graduates of the Watchtower Bible School of Gilead in upper New York State, have been assigned to work as missionaries in Japan. At the present time they estimate the number of Japanese adherents at 30,000, and explain this phenomenal increase as the result of their home Bible study method. One of the Jehovah's Witnesses calls from house to house explaining, "God's purpose to establish a New World in our time", and places literature with the people. Then, a week or two later, everyone who took literature is revisited so that any questions might be answered. If possible, a home Bible study is started with the interested person, either at his home, the missionary's home, or at the meeting place called "Kingdom Hall." As the person studies regularly each week he feels the desire to tell someone else and so begins to go along with one of the mature ministers from house to house. Becoming more mature himself he is able to have Bible classes, teaching them as he himself was taught. Thus the work of Jehovah's Witnesses increases from a few workers to many thousands.

Augustana Lutheran Mission

The Augustana Lutheran Church of the United States sent its first missionaries to Japan in 1950. The mission is a separate Lutheran mission but is organically related to the Japan Evangelical Lutheran Church. The Augustana work will be in five prefectures: Okayama, Hiroshima, Yamaguchi, Ehime, and Kochi—three on southern Honshu Island and two on western Shikoku Island. Plans are formed to place a sizeable number of evangelistic missionaries in the areas mentioned in the next few years. In addition the Augustana Mission supports one church program in Tokyo.

Curriculum Conference at Kofu

The Japan Council of Christian Education sponsored a curriculum planning

conference at Kofu, November 13—16, which had historic significance. It was the first all-Japan conference on curriculum, with 58 representatives attending from all parts of the country. Under the leadership of Mrs. Floyd Shacklock and Rev. M. Fujita, plans were developed for church school lesson materials in two and three-year cycles for each of five age groups, from kindergarten to senior high school.

The meeting was the climax of a years' study by many local groups, including study committees in Fukuoka, Kyoto, Nagoya, Kobe, Sendai, Sapporo and Tokyo. Each committee had studied the needs and characteristics of a particular age, had outlined goals for religious education, and had worked out lesson units and topics for the three year cycle.

In the national conference, the work of the local groups was reviewed and revised, and the titles and Biblical material for each lesson were approved. As a joint enterprise, it represented the collective efforts of a large group of pastors, educators and lay workers. At Kofu, in committee meetings and plenary sessions, the total plan was finally approved after many hours of evaluation, criticism, revision and rewriting.

A plan was formulated for carrying the work to completion, to be presented to the united church and the other denominations. It is hoped that co-operation will not cease with the preparation of a common curriculum outline, but may continue in the writing, editing and publication of religious education materials for the churches. It is assumed that the preparation of teachers' manuals will be the next step.

From the Japanese Press

(The Kirisuto Shimbun is a Christian weekly; the Jinja Shimpō is a Shrine Shinto weekly and the Chugai Nippo is a Buddhist newspaper. The Yomiuri Shimbun, The Tokyo Times, The Yukon Nippon Keizai and The Asahi Shimbun are secular daily newspapers.)

“No” to the Yoshida Cabinet

Ten years ago, the Tojo Cabinet rushed into war. Now the Yoshida Cabinet is rushing into a peace treaty. In an attitude of sink or swim the Tojo Cabinet forced war upon the U.S. Now the Yoshida Cabinet has accepted a peace treaty which does not include the Soviet Union and Red China, and a security peace which permits the stationing of American troops in Japan. Newspapers and broadcasts have supported the Yoshida Cabinet, and public opinion is also following them.

Strange misgivings hang heavily over us who do not know whether to rejoice or worry, laugh or cry. The details of the San Francisco conference have been reported, and bright and gay news has been featured in the papers, yet the celebrations were conducted only quietly and under government sponsorship. Maybe the people have a premonition that the treaty may drive us into an insecure future.

Through this treaty Japan has staked its destiny on the United States. Why will the Yoshida Cabinet run such a risk? Probably because they believe American military force is so powerful that the United States policy toward the Soviet Union will succeed and peace will be preserved. They hope that Japan will not get into danger as long as the United States defends it. If these premises are right the present peace treaty will be a success. But if they are wrong what will become of us?

In consequence of the peace treaty and Japan's coming rearmament she will have to fight with the United States against the Soviet Union and Red China. If the United States withdraws its troops for strategic reasons the nation which has taken up arms will not fail to be treated cruelly by its enemies.

When we think of this we cannot but have a premonition that the treaty is a peace treaty without peace and a preparation for World War III. Thoughtful religionists and scholars, sincerely concerned over the future, have called for an over-all peace treaty and neutrality regardless of the Soviet or communist views. But their cry is deadened in the midst of the sneers of journalism. God will judge whether or not the Yoshida Cabinet is right. If the treaty hampers world peace or drives the Japanese nation into misery and ruin the Yoshida Cabinet will have committed the same crime as the Tojo Cabinet.

We will remain faithful to Christ's words, leaving everything to God instead of siding with the United States or the Soviet Union. Therefore, we will leave it on the record that there were some who said, "No".

(Kirisuto Shimbun, September 1, 1951)

Editorial: Whom Can We Rely On?

A man recently back from the United States said, "The United States is just like Japan was on the night before the outbreak of the Pacific War." Hearing this, who can sit idle? The peace treaty and the security pact are dragging Japan into the American camp and are going to drive her into World War III. No one can deny this.

A gulf between the rich and the poor is being deepened and the masses are suffering from a hard life, unemployment and diseases. Some people may say that the government is encouraging production by a free, economic policy, but only a limited number of people are profiting. The Liberal Party, siding with the United States, does not pay attention to the masses, while the Socialists are split and the will of the laboring class is not reflected in its politics. The Communist Party, taking advantage of people's complaints, wants to make Japan one of the Soviet satellites.

If this condition continues and, after the election of the next American president, the world is hit by a political change which will lead to World War III, what will become of our nation? The life and property of Americans will be protected from war. They have air raid shelters. But if the government continues the present policy, what will become of the food and clothes of the masses? Even if there is no war, isn't it most important for the government to devise a means to enable Japan to survive? How can we trust a government which, closing its eyes to the existing state of affairs, leaves the masses alone? Neither can we trust other political parties.

After doing our best to find the means to preserve our lives by mutual

co-operation, there will be no other way than leaving everything to God who is our father in heaven without depending upon worldly powers.

(Kirisuto Shimbun, October 13, 1951)

Shrine Circle in Storm (1)

—Will State Shinto be Restored?—

It is believed that a considerable change will occur after the expiration of the Shinto Directive. Thus an important problem in Shrine Shinto circles is "whether or not Shrine Shinto is religion?" This discussion has a long history but the admission of Shrine Shinto as a religion is due to the Shinto Directive.

Of course Shinto is a religion. What made it non-religious in the past was the law. But Shinto is not an ordinary "religion." Shinto does not reject double religious faith. It would be a good thing if Shinto could be treated separately in the law. Some Shintoists hold an opinion that Shinto is not a religion and that Shinto is not a problem of ideology but of morality. It seems that those who are in favor of "Shinto non-religion theory" are consciously or subconsciously against the Shinto Directive.

With the recent mass depurge it is said that society is suddenly turning to the right. Of course there were many depurgees in the Shinto circle so no one can say that there is no indication of a revival of State Shinto. Editorially the Jinja Shimpo denies this trend saying that no one desires the revival of State Shinto. Still the problem concerning the grand shrine of Ise and the Imperial Household and Shintoists and the national sentiment toward the Imperial Household is a very delicate one.

The following is the gist of the chief editor of Jinja Shimpo's opinion entitled "Independence of Japan and the Shinto Spirit."

a. The free democratic spirit of the American nation based upon Protestantism will never yield to any other controlling power which is against this spirit. The same may be said of the national spirit of Japan.

b. The independence of one nation will not be realized until they have determined to defend this spirit. Our Shrine Shinto has a close relation with this spirit. (Chugai Nippo, September 9, 1951)

Shrine Circles in the Storm (2)

—Religious Faith and Shrine Worship—

There are two main currents in Shrine Shinto circles. One emphasizes the national racial spirit, the other is of a contrary nature.

Opposition between these two seems to be represented by the Shrine Association* on the one hand and the independent shrines on the other. The statement issued by the Shrine Association at the time of its establishment said, "We have established a new organization to include all Shinto shrines with the grand shrine of Ise as the head and based upon the general sentiment of shrines throughout the country." Accordingly member-Shintoists have to serve not only their own shrines but also the grand shrine of Ise. They also have to promote the *Jingu Hosan-kai*.**

Regarding this the chief priest of Fushimi Inari Shrine remarked, .

"In the future, Shrine Shinto will be divided into: independent shrines and shrines under the Ise grand shrine. Such shrines as Meiji, Kashiwara and Omi, which were based upon national sentiment and are unable to have their own independent doctrine and canon, should be shrines worshipped and respected with the grand shrine of Ise as their center. On the other hand, shrines supported by the believers' faith should become independent shrines. The president of the Shrine Association has no right to give orders to the grand shrine. For this reason the Shrine Association was criticized severely by Sumiyoshi Shrine which claimed that the association has exploited the charms of the grand shrine that are distributed among the people through member-shrines. The claim that the grand shrine is their head is useless from any institutional or organizational view-point, although they may assert it from the standpoint of faith. However hard they may try, the attitude of the powerful independent shrines cannot be changed."

Against this view the president of Kyoto Kokugakuin, who is also chief priest of the Yasaka Shrine, said that it is natural that all shrines should join the Shrine Association because each enshrined deity is, after all, subordinate to the sun goddess.

(Chugai Nippo, September 27, 1951)

Character of Shrines Requires Re-Examination

Every possible step is being taken by most shrines to collect money for festivals. Some say, "Although we are not supporters, we are asked by our neighborhood association to make a contribution. Of course it was not compulsory, but such a request is unreasonable." Or: "We do not think it reasonable

* 87,802 shrines are affiliated in the Shrine Association. There are only about 300 independent shrines but among them are some of the largest shrines in the country such as Fushimi Inari, Yasukuni and Kasuga.

** A society for promoting the interests of the Grand Shrine of Ise.

to collect money only for shrines through neighborhood associations."

Can a temple collect contributions from those who have no relation to it? Shrines have a supporting body called *ujiko* (literally, children of the clan).¹ The relation between a temple and its supporters is closer than that of a shrine and its *ujiko*. But in most cases *ujiko* embrace some other faith. So it may become possible to contend that temples should make contributions to shrine festivals and shrines do the same to church festivals indirectly. Under the present circumstances people often find it difficult to refuse the request for a contribution made by a person in charge of a neighborhood association.

Shrines do not pay much attention to such matters, but the character of shrines as religious juridical persons should be considered critically at this point.

(Chugai Nippo, October 2, 1951)

Tendency of Shrine Shinto Circles After the Peace Treaty

Under the occupation, Shrine Shinto has experienced unprecedented changes. The administration of Shinto by the government has been prohibited and its ultra-nationalistic tendencies suppressed. Now with the peace treaty some people seem to be afraid of the revival of the State Shinto, but we can say that there is no one who desires its return or the bureaucratic Shinto administration.

Shintoists are divided concerning the national and racial tendency of Shinto. Some want to encourage it while others are eager to oppose it. When the Shrine Association was organized it decided that the grand shrine of Ise should be worshipped as the main shrine (*honso*) but this attitude is criticized by some as a remnant of the State Shinto. The chief priest of the Fushimi Inari Shrine in Kyoto says that shrines will be divided in the future into those worshipping the Ise Shrine and those independent of it.

Though there is no movement for restoring connections between the government and shrines, it may be noted that some lay Shinto organizations desire to revive the relationship between the imperial family and Shinto or the grand shrine of Ise. Concerning this problem a magazine published by the *Doyu-sha* (Friends of the Way Society) says, "Now that the peace treaty has been concluded we earnestly wish that the emperor and empress and members of the imperial family may graciously offer donations for the regular reconstruction of the Ise shrines. Then the sovereign and his subjects can become one in presence of the grand shrine.

* *Ujiko*, however, is interpreted as meaning all residents within the Shrines "parish."

Reconstruction should never be performed only by shrine authorities and the people. We desire that the removal ceremony in October, 1953, be performed as an imperial festival.*

Against such a tendency there are those who stress the postwar view that shrines should depend upon neither state authority nor the authority of the imperial household.

(*Jinja Shimpo*, September 17, 1951)

Imperial Household and Ise Grand Shrine

During these six years the grand shrine has steadily restored its former influence by solidifying the faith of supporters. Its money-raising drive for reconstruction is attracting wide attention. Developments after the peace treaty will be of great interest because the future of 86,000 shrines affiliated in the Shrine Association depends upon it. The desire for a direct connection with the imperial household on the part of Shrine Shinto is strong.

The chief priest of Yasaka Shrine says, "The imperial household has shown a reserved attitude toward the grand shrine but the imperial household in its appointment of the high priestess is responsible for the shrine. This is only natural." Another says, "The separation of Shinto from the State under the present constitution is a matter of course, but the grand shrine of Ise and the imperial household are maintaining the tradition of typical Shinto faith that these two should be tied more closely."

The *Doyu-kai* magazine says, "We are told that the imperial household was prohibited from making a donation to the shrine under the occupation.... The policy under the occupation by which the grand shrine was separated from the imperial household should completely be set right. We believe that we can claim this under freedom of faith." On the other hand others say: "Shrines must not be connected with the state. They should not rely upon the imperial household."

The shrine world on the eve of Japan's independence will not have forgotten the sound of drums and bells emanating from the shrine forests in farm villages surrounded by the golden waves of rice plants. Is it not necessary for Shinto circles to ask themselves, "What is a shrine?" and "What are the *kami* (gods)?" Because however foolish the people may be the wounds the people received in the past would not as yet have been healed completely.*

(*Chugai Nippo*, September 27, 1951)

* According to tradition reconstruction of the Ise Shrine takes place every twenty years, and should have occurred in 1949. The removal ceremony is the occasion on which the sacred object in the sanctuary is transferred from the old to the new shrine.

** This appears to mean that the evils of State Shinto are regarded as wounds of the past.

Editorial: Illusion of Education Minister Amano

Education Minister Amano stated in the diet, "The moral center of the nation is the emperor." The people are concerned about his statement because it is expected that he will issue standards of general ethics shortly under the name of "People's Practical Ethics."

In modern democracies, thoughts, morals and patriotism are natural outcomes of the people's feeling, not results of compulsion. The Minister said, "I do not intend to force the people to follow the standards." But most of the people do not have critical power and consequently will follow the standards blindly as sacred words. Does the Minister intend to utilize this blind obedience? The nation's morals should be fruits of free thinking and the rumination of individuals. They must not be regimented and directed from above. All the miseries of Japan in the past were due to the imposition of morals by the state on blindly obedient adults and on children who had no power to criticize. We do not want to be cheated again. We must never allow Japan to return to her old undemocratic state under the symbolism of the emperor. We do not think that the minister is a man who entertains such an old-fashioned thought but he seems to have neither sympathy with the throes experienced by the modern people nor any sense of rational renovation in modern democracy. It is to be regretted that his words sometimes show signs of such illusion and retrogression. Re-establishment of morals of Japan cannot be achieved by going back to an old state because it is an easy way.

(Yomiuri Shimbun, October 23, 1951)

Editorial: Independent Nation and Patriotism

Education Minister Amano recently announced that he intended to establish moral standards for the people through a "People's Practical Ethics." He stated in the Diet on October 15 in reply to a question: "The moral decadence of the people after the war has been brought about because the people, influenced by reactionary individualism, have forgotten that individuals form the nation and the state is the substance of individuals....Accordingly, I am inclined to improve moral education in schools and to establish moral standards for the people. The moral center of the state is the emperor."

It is necessary for the nation to have an independent spirit when it becomes independent, and to have patriotism. This is natural. We agree with the minister in this respect. In Japan, emperors ruled from ancient

times and everything centered in them. This idea was the core of the people's morals, though it could not be justified. What influenced the people practically was the Buddhist spirit. However, everything was produced from political necessity and did not grow naturally.

Japan, as a democratic nation, must have new people's morals. However, it is not resonable to seek the moral center in the emperor, because he is the symbol of our country. A symbol represents what is internal. Therefore, there must be the people's morals first so that he will symbolize them. We believe the minister is thinking inversely.

Then what is the new morality? The people must develop it. They must have ideals. The spirit of peace and love for humanity will constitute it partly. When morality has been newly established, an independent spirit and patriotism will come into existence. (Tokyo Times, October 26, 1951)

More About the "Peoples Ethics"

In answer to an interpellation in the Diet the Minister of Education said, "The moral center is the emperor." But the emperor, who has been enjoying intimacy with the people as the symbol of the nation, will feel embarrassed if a formal uniform called the "moral center" should be put on him. The people will also feel unpleasant and say, "Here it goes again."

Casting off the status of divinity, he has been enjoying life as a human emperor. If what Mr. Amano has in mind is realized he must be given back his divine nature. Then he will become a victim of (the minister's) favor. It is not good taste to make up a queer philosophy of the emperor at this time. Neither is it good to impose moral principles in the name of the Minister of Education.* It is true that in school and social education people are groping for a moral basis. But we sincerely hope that an "Amano Edict" like an imperial rescript will not be distributed to the schools.

The tendency for people to accept blindly the Minister of Education as some feudalistic authority transcending reason still remains. On the other hand, no matter what high practical morality is expounded by the Minister of Education, his composition will be of no avail if the spiritual center of the Constitution and the 6—3—3 educational system fail to be established and the people cannot know where to go. The morality of the people can be secure only when they put their confidence in the basis of the national politics.

* The Minister of Education's proposal was almost unanimously opposed in the press, in diet, and by well-known educators. It appears to have little prospect of realization.

The greatest element which is absent in the morality of the people of Japan is the sense of social solidarity. It is not the morality between the ruler and the ruled but that between fellow members of society, that is to say, solidarity that is lacking. This cannot come out of a moral system centering in the emperor or in minister-imposed moral principles.

(Asahi Shimbun, October 17, 1951)

Editorial: Freedom of Speech and Faith

When the constitution was revised, people said, comparing the new with the old, "In the Meiji Era freedom of speech and so forth were recognized only within limits prescribed by law while the new constitution guarantees the freedom very thoroughly and positively."

However, the new constitution does not allow unlimited freedom. Only a few years after revision of the constitution, communist publications were suppressed and their printing houses attacked. On the other hand, rightist nationalists have not yet been depurged. The controversy at the trial concerning the prohibition of "Lady Chatterley's Lover" is now a current topic attracting people's attention.

The freedom mentioned in the new constitution has a frame which controls it just as the Meiji constitution had. Though the nature of the frame is different, it is a frame, changeable according to social and political conditions. Noticing the existence of this frame for the first time of late, some youths and intellectuals seem to be discouraged and doubtful. Moreover they appear to feel uneasy as they do not know how the frame will change in the future. However, freedom of speech, thought and faith cannot be preserved by the words of the constitution but only by spiritual zeal to observe freedom. We may say that Japanese loss of freedom under the Meiji constitution was not due to defects in the constitution but to lack of spiritual enthusiasm in the nation.

Soon after promulgation of the (Meiji) constitution, President Toru Hoshi of the House of Representatives, then famous as a fighter for the free people's rights, after consulting with the President of the House of Peers erected a monument in memory of Sogo Sakura, pioneer of the people's rights in Japanese history. The inscription on it follows:

"The fame of Sakura Sogo has been immortalized all over the world. In olden times he was called a righteous man. Now he is an authority on the people's rights. Two hundred and fifty years after his death he still appeals

to us as though a living man in high spirits."

Yes, the Japanese idea of human rights did not originate only from a study of European thought, but it has a precious history of its own in Japan. God-fearing loyalists, and righteous persons who saved the people spoke frankly and asserted what they believed. Needless to say, there were many Shintoists among those patriots. Those persons who stood firm in their conviction without bowing to power should be highly respected in the history of the liberty of the Japanese nation.* Their free and straight speaking was based upon their faith and their sense of responsibility for morality. Therefore they did not keep silent even if they knew that their speech would ruin themselves.

As time went by, freedom of speech, thought and faith were interpreted only as the right of an individual. And this right was compromised and abused. Thus, at last, we came to an age when freedom itself was lost.

We cannot but feel concern over the future of the "liberty of speech, thought and faith." We should remind ourselves that liberty bowing to no power is a sacred duty of those who follow righteous faith and morality.

(*Jinja Shimpō*, September 10, 1951)

Editorial: Yasukuni Shrine

The grand festival of Yasukuni Shrine ended amidst a great bustle. As we watch the bereaved families pass along in small groups on their sightseeing trips around the city we cannot but feel pain in our heart.

The festival was carried out with great pomp. The Prime Minister worshipped at the shrine. There were processions of floats and numerous sacred palanquin. The cheerful sound of drums echoed in the clear autumn sky and the children were making merry. But the question, "Is it right?," must have flashed in the minds of those with reflective hearts.

It is very hard for us who survived to see many of these people suffering from the ravages of war. Their relief is not as we desire. There may be some among these white robed warriors** who refuse regular employment and for whom begging has become a vocation. But all are not necessarily so.

The nation should assume responsibility for the living of these war victims so long as there is talk about postwar self-defense and rearmament. We are

* The reference here is presumably to those who defied the power of the Tokugawa government in order to restore authority to the emperor.

** Japanese sick and wounded veterans wear a special white *kimono* supplied by the hospitals.

glad that there is a movement in government circles to make a law for the employment of the wounded and to grant an annuity to the bereaved families, even though it is rather late. It is said that there are very few among the elevator boys in England and France who are able-bodied. Anyhow, disposition of the real problems, that cannot be treated in such a holiday mood, must come first.

(Yukan Nippon Keizai, October 20, 1951)

Memorial Tower for War Dead to be Constructed

A memorial tower for the war dead will be constructed in the compound of Shitenno-ji in Osaka and the bones of war dead brought back by a trader who visited Okinawa in May this year will be enshrined together with the spirits of other war dead. The governor of Okinawa and the chief priest of a Buddhist temple there sent a letter of thanks to those who are making the effort to construct the tower. It is said that those in charge have asked certain traders visiting the Philippine Islands and Malay to collect the bones of Japanese soldiers fallen in the battles there.

(Chugai Nippo, September 25, 1951)

Editorial: Pathetic Reports to the Gods about the Peace Treaty

The San Francisco conference is to bring the Pacific War to an end. Through the peace treaty Japan is doomed to lose most of what she built up during the last century as well as native islands, such as the Okinawa, Amami, Ogasawara and Chishima's. We must also pay vast sums in reparations. Within the country millions were killed or disabled and many cities and towns were devastated.

The peace treaty is going to be reported to the gods at shrines throughout the country. Most of these gods have added light and glory to the history of the Japanese race. How shall we report this miserable fact to such gods? We are choked with tears. Memorial services for the war dead also will be held by shrines. Even when a war is won our hearts are broken over the many deaths. How much more painful is the signing of the peace treaty for defeated Japan! How shall we comfort the spirits of the dead? We are choked with tears.

Our responsibility is heavy. Though we cannot atone for our sins to the gods we should find a way to recover the glory of our country.

(Jinja Shimpo, September 3, 1951)

Personals

Compiled by MRS. HOWARD D. HANNAFORD

Special Events

The autumn months bore a rich fruit of distinguished visitors to Japan, most of whom also visited Korea. Among these visitors were three bishops of the Methodist Church: Bishop and Mrs. Gerald Kennedy of Portland, Bishop and Mrs. Marshall Reed of Detroit, and Bishop and Mrs. Raines of Minneapolis. Miss Margaret Billingsley, one of the executive secretaries of the Woman's Division of the Methodist Church, spent some time in Japan en route to and from Korea. Dr. Eugene Carson Blake, newly elected Stated Clerk of the General Assembly of the Presbyterian Church in the U. S. A., and Mr. David Proffitt, President of the Laymen's Council of the same church, stopped off in Tokyo on their way to Korea, India, and the Near East where they were to study relief needs in preparation for the One Great Hour of Sharing. Other visitors were Dr. Ralph Johnson, chairman of the Council of Mission Cooperation of the American Baptist Convention; and the Reverend and Mrs. George Southwell of the American Leprosy Mission.

The Reverend V. J. Mills of the Christian Children's Fund came to Japan in November to hold a conference with the superintendents of the 18 Christian Orphanages which the Fund is now helping, and with the members of the committee in charge of the work in Japan. Accompanied by Mr. William Asbury, Mr. Mills studied the needs of the children of Korea, also.

Dr. James Robinson of the Church of the Master, New York City, spent the month of November travelling widely throughout the country speaking chiefly to students. Everywhere he was enthusiastically received and kept talking till the early morning hours to small groups or individuals. Dr. Robinson, himself, felt these intimate conferences were of the greatest value.

Mr. Ernest Greenough of California spent several weeks in Japan visiting agricultural and educational mission stations. His main work was as dairy advisor to the International Christian University to which institution he has promised a gift of 20 purebred Jersey cows. Mr. Greenough came to Japan

at his own expense to investigate what he could do to help agricultural missions here as he has in Costa Rica.

Dr. Floyd Shacklock (IBC) was granted a leave of absence to attend, as the Japan representative, the East Asia Christian Literature Conference of the IMC held at Singapore, Dec. 7-11.

Mr. Dean Leeper (YMCA) left December 5th, with two Japanese university professors, for Djakarta, Indonesia to attend the All-Asia Christian Professors' Conference sponsored by the World's Student Christian Federation.

Before leaving Japan for retirement, after more than 40 years of service, Dr. L. S. G. Miller (UCLA) was awarded the Order of the Sacred Treasure Third Grade by the Emperor. The presentation was made at the palace by the Minister of Education.

Arrivals

The Reverend and Mrs. Robert Meynardie (Mary Wood) (UCLA) arrived in Japan in early November and are now stationed in Kumamoto. They are studying the language and assisting in the work at Kyushu Gakuin.

Dr. and Mrs. Frank Brown (PS) returned from furlough in October. They are in Kobe for a period of language study after which they will work in the hospital which the mission plans to build in the city of Ogaki, Gifu Ken.

Miss Margaret Sells (PS) returned from furlough in October and has taken up her work with the Chinese in Kobe. A Chinese Presbyterian Church has been started there and a three-storied ferro-concrete building, known as the Chinese Work Center, has been completed.

The Rev. and Mrs. E. H. Hamilton, (PS) for many years missionaries in China, are now working with the Chinese Church in Kobe. Mrs. Hamilton was before her marriage Miss Estelle McAlpine. She is a sister of Mr. J. A. McAlpine; Mrs. Lee Palmore and Mrs. Boude Moore.

Dr. George Landolt, (PS) professor of chemistry at Austin College, Sherman, Texas, arrived in Japan in October to serve as technical advisor at Shikoku Christian College in Zentsuji, Kagawa Ken for a few months.

The Rev. and Mrs. John Barksdale (PS) are recent arrivals who will live in Kobe and attend the Japanese Language School. Their address will be 3 Kumochi Cho, 1 Chome.

Miss Elizabeth Knabe, (ABFMS) arrived in Japan on Sept. 29. Miss Knabe who formerly taught in the University of Shanghai (American Baptist and South Baptist) is now a teacher in Tokyo Joshi Daigaku.

Mr. and Mrs. Edward E. Bollinger (ABFMS) with their children, Timothy, Helen, Stephen, arrived as new missionaries in Japan, July 29, 1951. After language study in Tokyo they will work for the rural evangelistic center at Rifu near Sendai.

Miss Luella McLellan, (WABFMS) arrived July 29, 1951. After language study in Kobe she will teach in Hinomoto Jogakuen in Himeji.

Mr. and Mrs. Noah S. Brannen and daughter, Christalyn, arrived Oct. 28. After language study in Kobe they will live in Himeji.

Miss Alice Gwinn (IBC) of Doshisha and Mr. and Mrs. Sam Franklin (IBC) of Tokyo Shingakko Daigaku, who participated in the Fellowship Study of Communism held in New York last spring under the auspices of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., have returned to their respective posts, and are beginning to present the findings of the study to groups of missionaries and Japanese.

Mr. and Mrs. Otis Cary (IBC) have returned to Doshisha, where Mr. Cary has resumed his teaching. Dr. Alice will act as Medical Supervisor for the IBC missionaries.

Mrs. Alfred Ankeney (IBC) has returned to take up her work again in Sendai.

Rev. Edward J. Winans (IBC), formerly of China, has come to teach at Aoyama Gakuin Daigaku.

Mrs. Marguerite Berkey (IBC) arrived in December to teach at Palmer Institute in Kobe.

Mr. and Mrs. Lloyd B. Graham (IBC) and daughter, and Mr. and Mrs. Floyd G. Howlett (IBC) arrived from Canada in the autumn; the former to take up work at the Yokosuka Christian Social Center, the latter to attend Tokyo Language School.

To the delight of their many friends, Dr. and Mrs. L. J. Shafer (IBC) have returned to reside at Meiji Gakuin, where Dr. Shafer will act as advisor to President Murata. He will also serve as Associate Secretary of the National Christian Council.

Mr. and Mrs. William F. Sheets (IBC) are new arrivals in Fukuoka, where Mr. Sheets will carry on an audio-visual project in co-operation with Mr. Boude Moore.

Dr. and Mrs. Maurice Troyer (IBC) and son arrived in December to join the faculty of the International Christian University. Dr. Troyer is one of the Vice-Presidents of ICU, and his special responsibility is for the academic program.

Departures

Miss Gertrude McCulloch (ABFN) who taught at Shokei Jogakko, Sendai, left for furlough on Sept. 28.

Miss Emma Eve Gardner (PS) who flew to the States in July because of her brother's death, and returned in October, is again flying to Georgia to be with her mother who is ill.

The Reverend and Mrs. Charles Logan (PS) and daughter Ellen, who came to Japan in September to assist Dr. Kagawa in his evangelistic campaign, returned to the States by way of Europe, sailing January 13th.

Mrs. L. C. M. Smythe (PS) left in December for a short furlough.

Others leaving on furlough at the year's end or beginning are: Mr. and Mrs. Charles Germany (IBC) and family, Miss Susannah Riker (IBC), and Miss Irene Anderson (IBC).

The Reverend Henry G. Bovenkerk, Secretary of the Interboard Committee in New York City, who came to spend six months in the Interboard Field Committee office in Tokyo, returned to New York in December.

The Reverend Laton Holmgren (IBC), who during the past three years has given such wise and spiritual leadership to Tokyo Union Church and the foreign community, is going to be greatly missed as he leaves to take up his new work with the American Bible Society in New York.

Marriages

Mr. John H. Brady, Jr., (PS) Treasurer and Business Manager of the mission and Miss Annie Kok, formerly of China and recently teacher in Kinjo College in Nagoya, were married in the Chinese Presbyterian Church in Kobe on October 23. They are living in Zentsuji.

Rev. Malcolm Carrick, of the Presbyterian Church U. S. A. and Miss Jean Holmes of the Presbyterian Church U. S. were married at the Kobe Reformed Seminary, November 28. They are living in Kyoto and attending the Japanese Language School.

Births

John Klaaren Kleinjans, October 20, 1951. Parents: Mr. & Mrs. Everett Kleinjans (IBC).

Rex Gordon Barrett, October 21, 1951. Parents: Mr. & Mrs. W. R. Barrett (IBC).

Douglas John Nicholson, October 31, 1951. Parents: Mr. & Mrs. John N. Nicholson (ABF).

Richard Charles Fridell, December 5, 1951. Parents: Mr. & Mrs. Wilber M. Fridell (ABF).

Lynn Katherine Fairfield, November 7, 1951. Parents: Mr. & Mrs. John Fairfield (IBC).

Linda Jean Leeper, January 21, 1952. Parents: Mr. & Mrs. Dean Leeper (YMCA).

Deaths

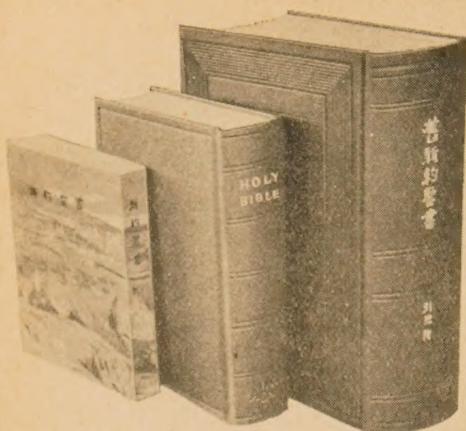
Dr. John A. Foote, (ABFMS), who came to Japan in 1912 and served until 1951, died suddenly at the home of his daughter in Shawnee, Kansas. Mrs. Foote's address is 12,742 Circle Drive, Shawnee, Kansas.

Mrs. Fredrick Parrott, long in Japan with her late husband who was the secretary of the British and Foreign Bible Society in Kobe, died in England on December 11, 1951, at the age of 89 years. Mr. & Mrs. Parrott left Japan in 1930.

Changes of Residence

Mr. and Mrs. Norman Parsons (IBC) have moved from the Interboard House in Tokyo to the former home of Mr. and Mrs. Charles Germany at 506 Kamojima Cho, Oe Gun, Tokushima Ken.

Mr. and Mrs. Raymond P. Jennings (ABF) and Mr. and Mrs. Sterling S. Beath (ABF) have all moved from Tokyo to Kanto Gakuin Daigaku, Mutsuura, Yokohama.



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R 311	Roman Letters New Testament with Psalms, Leather limp, Round corners, Red edge (15.2×10.7 cm)	¥ 305.00
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